Vol. LXV, No. 6 December, 1921

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

THE LAY OF THE NATIVITY 559
JOHN R. FRYAR, St. Edmund's Canterbury, England.
A MOVEMENT THAT WILL CATHOLICIZE OUR SCHOOLS. 562
The Rev. JOSEPH P. DONOVAN, C.M. J.C.D., Kenrick Seminary, Webster Groves, Mo.
MEDITATIONS OF AN EX-PRELATE 570
A Strange Sick-Call 570
Authorship Aspirations. 577
THE DIRECTION OF SANCTUARY SOCIETIES 582
The Rev. JAMES J. LYONS, S.J., Hillyard, Washington.
THE CHARM OF CHRISTMAS CAROLS. 602
The Rev. F. JOSEPH KELLY, Mus. Doc., Sacred Heart Seminary, Detroit, Mich.
A COMMUNION GUILD FOR THE YOUNG. 608
The Rev. J. C. HARTNETT, S.J., Adelaide, Australia.
NEW NORMAE FOR OBTAINING APPROBATION OF RELIGIOUS COMMUNITIES BY THE HOLY SEE. 611
WINNING NON-CATHOLICS AND SUPPORTING THE PARISH. 614
FLOYD KEELER, Washington, D. C.
THE CHRISTMAS COLLECTION 621
Fr. RICHARD.
MARYKNOLL MISSION LETTERS. XXIX 624
The Rev. F. X. FORD, A. F. M., Yeungkong, China.
RECENT THEOLOGICAL LITERATURE 632
The Rev. F. J. CONNELL, C.SS.R., Rome, Italy.
SERMON ILLUSTRATION 636
The Right Rev. Monsignor H. T. HENRY, Litt.D., Catholic University of America.

Contents continued p. viii

AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1921: American Ecclesiastical Review—The Dolphin Press

Subscription Price: United States and Canada, $4.50
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

Title page, Contents, and Index to Volume LXV go with this number

St. Bernard's Seminary O-Neh-Da Vineyard
ALTAR WINE

For Sacramental Purposes

ON account of the increased cost of labor and of materials used in shipping Altar Wines and of a recently imposed government tax we find it necessary to revise our prices as indicated below. We take occasion to call attention to the reliability of the wine and to its superior qualities. The wine is made according to the rules of the Church **under the personal supervision of the Right Reverend Thomas F. Hickey, Bishop of Rochester, who gives his guarantee to the purity of the wine.** It is both licit and valid matter for the Holy Sacrifice of the Mass.

Revised List—Fall of 1919

GRADES AND PRICES

Ordinary Altar Wine, made from Concord and Catawba Grapes:
Bottled, 5 gallons in 25 bottles.....$16.00
In bulk, 1 keg 10 gallons..... 30.00
In bulk, 1 keg 23 gallons..... 65.00

Elvira Altar Wine, made exclusively from the Elvira grape:
Bottled only, 5 gallons in 25 bottles.... 18.00

Superior Altar Wine, made exclusively from the Delaware, Brighton or Salem grape:
Bottled only, 5 gallons in 25 bottles.... 20.00

War Tax Additional. **No Dealer has this Wine for sale.**
Kindly advise method of transportation—freight or express.

Address all communications to REV. M. J. NOLAN, Chancellor, 72 Frank Street, Rochester, N. Y.

ALTAR WINES BEYOND DOUBT

SOLE EASTERN AGENTS
OF THE FAMOUS

JESUIT ALTAR WINES

L'ADMIRABLE

NOVITIATE

VILLA JOSEPH

MALVOISIE

Sacred Heart Novitiate
Los Gatos, Cal.

October 15th, 1920.

TO WHOM IT MAY CONCERN:—

We gladly certify that today we are shipping a carload of Sacramental Wines to our distributors in New York, the Barnston Tea Company, Limited.

Our wines are made by our Jesuit Brothers under our own direct supervision and the clergy has every assurance that they are materia valida et licita and are highly recommended by the Most Reverend Archbishop of San Francisco.

Yours most Respectfully,

THE JESUIT FATHERS OF THE NOVITIATE OF
LOS GATOS, CALIFORNIA

WM. MELCHERS, S.J.,
Rector Sacred Heart Novitiate.

Barnston Tea Company, 6 Barclay St., New York

BROTHERHOOD CORPORATION

E. R. EMERSON and L. L. FARRELL, Sole Owners

(Succeeding the Brotherhood Wine Co., Established 1839)

Producers of the Finest Sacramental Wines in America

New York Office, 71 Barclay St.,
Vineyards, Washingtonville, N. Y., and California

Loyola (Moderately Sweet)
Loyola (Moderately Sweet, Res. Vint.)
Loyola (Dry)
Loyola (Dry, Reserve Vintage)
Aquinas (Slightly Sweet)
Liguorian Riesling
St. Benedict (Sweet)
Cardinal Red (Dry, Claret Type)

Kindly ask for Price List

Revenue tax will be added and kegs at cost

RECOMMENDATIONS FROM PRELATES AND PRIESTS ON REQUEST

We extend a cordial invitation to the Rev. Clergy to visit our vineyards and cellars

Altar Wines sold direct to the Reverend Clergy only

THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

Cum Approbatione Superiorum

Vol. LXV

JULY–DECEMBER, 1921

"*Ut Ecclesia aedificationem accipiat.*"

I Cor. 15 : 5.

PHILADELPHIA

American Ecclesiastical Review

The Dolphin Press

1921

COPYRIGHT, 1921
American Ecclesiastical Review
The Dolphin Press

CONTENTS—VOL. LXV.

JULY.

PAGE

PARISH RECORDS 1
The Rev. James H. Murphy, Buffalo, N. Y.
WHAT'S WRONG WITH THE CHINESE MISSIONS? 13
The Rev. George M. Stenz, S.V.D., Tsining, China.
THE STUDY OF MYSTICISM 22
The Rev. H. B. Loughnan, S.J., Dublin, Ireland.
ST. BERNARDINE OF SIENA AND HIS COURSES OF DOCTRINAL AND MORAL INSTRUCTIONS 29
Fra Arminio.
EARLY MEDIEVAL MISSION LETTERS. II. St. Boniface 36
George Metlake, Cologne, Germany.
ANALECTA:
SACRA POENITENTIARIA APOSTOLICA:
Dubium circa Facultatem absolvendi Censuras Reservatas iuxta tenorem Bullae Cruciatae pro Lusitania 50
SUPREMA S. CONGREGATIO S. OFFICII:
Decretum: Damnatio libri: Edmond Cazal "Sainte Thérèse" 51
SACRA CONGREGATIO CONSISTORIALIS:
I. Decretum circa Proponendos ad Episcopale Ministerium in Brasilia 51
II. Decretum circa Denominationem Episcopi et Dioecesis Principis Alberti 55
STUDIES AND CONFERENCES:
The New York Program for a Parochial Course of Doctrinal Instructions 57
Procedure in the Case of Remarriage 59
Study of the Bible in our Seminaries. (*A Hoosier Pastor*) 63
Centennial of the Brothers of the Sacred Heart 64
Annual Communion within the Parish 66
The Baltimore Catechism. (*The Rev. Henry S. Spalding, S.J., Cincinnati, Ohio*) 67
Sacramental Ministrations to Non-Catholics. (*Lector*) 68
Maryknoll Mission Letters. XXV. (*The Rev. James E. Walsh, A.F.M., Pro-Vicar of the American Mission*) 68
Ceremonies at Requiem Masses 75
Integrity and Validity of the Rite of Confirmation 76
Without a Missal at the Altar 76
Absolution from Censure by Telephone 77
Renewal of the Sacred Species 77
The Authority of the "Ordo" 78
ECCLESIASTICAL LIBRARY TABLE:
Recent Theological Publications. (*The Rev. Francis J. Connell, C.SS.R., Mt. St. Alphonsus, Esopus, N. Y.*) 79
Sermon Topics. (*The Right Rev. Monsignor H. T. Henry, Litt.D., Catholic University, Washington, D. C.*) 84
CRITICISMS AND NOTES:
Lamott: History of the Archdiocese of Cincinnati, 1821-1921 94
Orlandi-Robbins: St. Bernardine of Siena 96
Boylan: The Psalms 98
Semple: American Liberty Enlightening the World 99
Sortais: La Philosophie Moderne depuis Bacon jusqu'à Leibniz 102
Vonier: The Christian Mind 105
Dignant: Theologia Brugensis—Tractatus de Virtute Religionis 105
Quigley: The Divine Office 106
Farren: Domicile and Quasi-Domicile 107
LITERARY CHAT 107
BOOKS RECEIVED 111

AUGUST.

PAGE

BLESSED PETER CANISIUS AND ROBERT BELLARMINE 113
Fra Arminio.

THE PRIEST AND THE SCIENTIST. A Dialogue 119
The Rev. James S. Pitts, Ph.D., London, England.

FACTS AND THEORIES OF MODERN BIOLOGY AS VIEWED BY A CATHOLIC PRIEST 134
The Rev. Ulrich A. Hauber, M.A., St. Ambrose College, Davenport, Ia.

SOME SUGGESTIONS ABOUT THE "OTHER SHEEP" 143
The Rev. M. A. Schumacher, Sublette, Illinois.

CONVERT MOVEMENT IN AMERICA 154
The Rev. E. J. Mannix, Washington, D. C.

STUDIES AND CONFERENCES:

American Priests and the Study of Languages. (*The Rev. Leavitt William Jacobs, Osage City, Kansas*) 163
The Clergy and the Boy Problem in the Church. (*The Rev. F. Joseph Kelly, Detroit, Michigan*) 170
Maryknoll Mission Letters. XXVI:
The Rev. James E. Walsh, A.F.M., Kochow, China 174
The Rev. Bernard F. Meyer, A.F.M., Tungchan, China 179
Ecclesiastical Wire-Pulling and Simony 181
An Efficient Plan of Clerical Education 183
Cleanliness and Preciousness in the Sanctuary 185
Daily Communion without Fasting 186
Fraternal Correction of Teachers in School 187
Names of the Seven Angels in the Apocalypse 189
Reservatio quoad Procurationem Abortus 190
Burial or Funeral 191

ECCLESIASTICAL LIBRARY TABLE:

The Opening Text. (*The Right Rev. Monsignor H. T. Henry, Litt.D., Washington, D. C.*) 192

CRITICISMS AND NOTES:

Nouvelle—M. E. M.: Our Lord's Last Discourses 199
Author of "Spiritual Progress": The Path of Humility 199
Barbier: Histoire Populaire de l'Eglise—L'Antiquite Chretienne 200
Gury–Ferreres: Casus Conscientiae 201
Tabb: Father Tabb—His Life and Work 202
Farrugia: Commentarium in Censuras Latae Sententiae Codicis Juris Canonici 204
Houck: The Palace Beautiful 205
Daly: Catholic Problems in Western Canada 206
Dimmler, Platz, Mausbach, Meffert: Volksverein Verlag, M. Gladbach. 208
Henderson: Early History of Singing 210
Conroy: A Milltown Pastor 212

LITERARY CHAT 216

BOOKS RECEIVED 219

SEPTEMBER.

PAGE

DANTE'S ATTITUDE TOWARD THE CHURCH AND THE CLERGY OF HIS TIME .. 223
The Right Rev. John T. Slattery, Ravenna, Italy.

THE AMERICAN PRIEST AND HIS INVESTMENTS 247
The Rev. N. J. Lentz, State Centre, Iowa.

THE AMERICAN MIND AND THE CONVERT MOVEMENT 253
The Rev. E. J. Mannix, Washington, D. C.

IMPORTANCE OF THE "CAUTIONES" IN DISPARITY OF WORSHIP 257
The Rev. J. C. Harrington, B.A., S.T.B., St. Paul Seminary, St. Paul, Minn.

THE PRIEST AND THE SCIENTIST. A Dialogue, Concluded 262
The Rev. James S. Pitts, Ph.D., London, England.

ANALECTA:

ACTA BENEDICTI PP. XV:

Epistola Encyclica, saeculo sexto exeunte ab obitu Dantis Alighierii. 280

Epistola ad Michaëlem S. R. E. Card. Logue, Archiepiscopum Armachanum: de Necessitate et Ratione Pacis intra fines Hiberniae reconciliandae 287

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM:

Instructio super Probatione Status Liberi ac Denuntiatione initi Matrimonii 289

SACRA CONGREGATIO DE PROPAGANDA FIDE:

E.mus P. D. Ludovicus Nazarius Card. Bégin, Archiepiscopus Quebecensis, Praeses pro Canadensi Ditione constituitur Piae Unionis Cleri a Missionibus 291

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 293
A New Benedictine Abbey "Nullius" in America 293
American Priests and the Pope's Temporal Power. (*M. A.*) 295
Absolution for Reserved Cases. (*Alexandria*) 297
A Plea for the Plain Surplice. (*T. J. M., Boston*) 299
Personal Obligation of the "Missa pro Populo" 300
Restitutio ob Defraudata Tributa 302
Confirmation by Priests of Oriental Rite in the United States 303
Patron Feasts and Friday Abstinence 303
"Catholic" and the Profession of Faith at the Hour of Death 304
A Conditional Vow to Enter Religion 305
Washing of Corporals by Clerics in Minor Orders 306
"Non-Catholic" Members of St. Vincent de Paul Society 307
A Double Stipend in Case of Bination 307
Delegation (Pastoral) in Marriage Cases 308

ECCLESIASTICAL LIBRARY TABLE:

Recent Theology. (*The Rev. Francis J. Connell, C.SS.R., Mt. St. Alphonsus, Esopus, N. Y.*) 309

CRITICISMS AND NOTES:

Hill: Psychology and Natural Theology 315
Donat: Ethica Generalis 315
Donat: Ethica Specialis 315
Lahr: Cours de Philosophie 315
Dunney: The Parish School—Its Aims, Procedure and Problems 321
McLean: The Morality of the Strike 322
Murphy. Practical Method of Reading the Breviary 323
Naayem: Shall This Nation Die? 324
Petrovits: The New Church Law on Matrimony 326
Augustine: A Commentary on the New Code of Canon Law 328
Vermeersch–Creusen: Epitome Juris Canonici cum Commentariis 329
Wass: Repetitorium Theologiae Fundamentalis 329

LITERARY CHAT 330
BOOKS RECEIVED 333

OOTOBER.

PAGE

BENEDICT XV AND ST. DOMINIC 335

THE STREET PREACHER 344
The Very Rev. Hugh Pope, O.P., S.S.D., London, England.

THE PRIEST AND HIS ROSARY 350
Fra Arminio.

THE CHRISTIAN CLASSICS IN THE HISTORY OF EDUCATION 360
The Rev. F. E. Tourscher, O.S.A., D.D., Villanova, Pa.

THE RUBRICS AND CHANGES IN THE NEW MISSAL 373
The Rev. John J. Murphy, St. Augustine Seminary, Toronto, Canada.

ARMS OF OUR BLESSED LADY 386
Thomas P. Baldwin, London, England.

LATIN PRIESTS MINISTERING TO RUTHENIAN CATHOLICS 394

ANALECTA:

SACRA CONGREGATIO CONSISTORIALIS:
De Pontificio Collegio Sacerdotum pro Italis ad externa emigrantibus 400

SACRA CONGREGATIO RITUUM:
Dubium circa Missam Votivam Sacratissimi Cordis Iesu prima feria VI mensis 403

ROMAN CURIA:
Pontifical Appointments 403

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 405
Doctrinal and Practical Preaching. (*The Rev. Felix Kelly*) 405
Methods of Saying the Rosary 410
Maryknoll Mission Letters. XXVII. (*The Rev. Francis X. Ford, A.F.M., Yeungkong, China*) 411
Proof of the Existence of God 415
Pontifical College for Priests to Aid Italian Emigrants 416
Chaplains of Nuns and the Ordo 416
Free to Marry. (*The Rev. Joseph Selinger, S.T.D., Jefferson City, Missouri*) 417
Diocesan Obedience 419
The Obligation of a Sick-Call 420
Non-Christian Names at Baptism 422
Essential Form of the Consecration of a Church 422
Species Onanismi Prohibita 423
Days for Conferring Sacred Orders 423
The Chanting of the Liturgical Litanies 425
The Juice of Dried Grapes for Altar Wine 425

CRITICISMS AND NOTES:

Kinsman: Trent 427
Raupert: Human Destiny and the New Psychology 429
Fathers of English Dominican Province: Summa Theologica of St. Thomas Aquinas 431
Murphy: St. Thomas's Political Doctrine and Democracy 433
Eymieu: Le Naturalisme devant la Science 435
Moon: The Labor Problem and the Social Catholic Movement in France 436
Priest of St. Bede Abbey: Altar Flowers from Far and Near 438

LITERARY CHAT 439

BOOKS RECEIVED 444

NOVEMBER.

PAGE

THE APOSTOLIC DELEGATION AT WASHINGTON 447
The Rev. William J. Lallou, Philadelphia, Pa.

MASSES FOR THE DEAD ACCORDING TO THE NEW RITUAL 463
The Rev. John J. Murphy, St. Augustine's Seminary, Toronto, Canada.

HOW THE MASS HELPS THE DEAD 471
The Rev. David Barry, Limerick, Ireland.

THE LAY ORDER OF PENANCE 480
The Rev. Father Cuthbert, O.S.F.C., M.A., Oxford, England.

THE IMPEDIMENT OF PUBLIC PROPRIETY 492
The Rev. Thomas Slater, S.J., Liverpool, England.

AN OFFICIAL PRAYER BOOK FOR THE LAITY 498
The Rev. J. B. Culemans, Ph.D., Moline, Illinois.

STUDIES AND CONFERENCES:

Maryknoll Mission Letters. XXVIII: A Kwangsi Hero. (*The Rev. Frederick C. Dietz, A.F.M., Wuchow, Kwangsi, China*) 510
Absolution for Reserved Cases. (*The Rev. James S. Reilly, Huntington, Long Island, New York*) 516
Washing of Sacred Linens by Minor Clerics 520
The Ordinary's Faculty of "Sanatio in Radice". (*Vicarius Generalis*). 520
Doubtful Impediment of "Disparitas Cultus" 521
Loss of the Consecration of a Chalice 522
Confirmation without Previous Baptism 522
Absolutio Absente Corpore ad Tumulum 524
The Anniversary of Ordination 524
Opening the Church on Weekdays 524
Who was the Thief? 525
The Feast of the Immaculate Conception in the Early English Church 527

ECCLESIASTICAL LIBRARY TABLE:

Recent Hagiography 528
The Literature of Psycho-Analysis. (*The Rev. Charles P. Bruehl, Ph.D., St. Charles Seminary, Overbrook, Pa.*) 539

CRITICISMS AND NOTES:

American Agnostic: Rebuilding a Lost Faith 545
Brosnan: Institutiones Theologiae Naturalis 548
Marucchi–Berry–MacEachen: Catholic Library, Archeology Series ... 550
Diekamp: Lehrbucher zum Gebrauch beim Theologischen Studium .. 551
Wuest: Collectio Rerum Liturgicarum 552

LITERARY CHAT 553

BOOKS RECEIVED 557

DECEMBER.

PAGE

THE LAY OF THE NATIVITY 559
John R. Fryar, St. Edmund's, Canterbury, England.

A MOVEMENT THAT WILL CATHOLICIZE OUR SCHOOLS 562
The Rev. Joseph P. Donovan, C.M., J.C.D., Kenrick Seminary, Webster Groves, Mo.

MEDITATIONS OF AN EX-PRELATE 570

THE DIRECTION OF SANCTUARY SOCIETIES 582
The Rev. James J. Lyons, S.J., Hillyard, Washington.

ANALECTA:

ACTA BENEDICTI PP. XV:

Epistola ad R. P. Bedam Jarrett, O.P., Praepositum Angliae Provinciae, de novo Sodalium Ordinis et Studiorum Domicilio Oxoniae propediem excitando gratulatur 587

Opera Apostolica a Iesu Christo Operario, Genevae instituta, erigitur in perpetuum in Primariam sive Centralem 588

SACRA CONGREGATIO CONSISTORIALIS:

Decretum circa Proponendos ad Episcopale Ministerium in Mexicana Republica 590

SACRA CONGREGATIO DE RELIGIOSIS:

Normae secundum quas Sacra Congregatio de Religiosis in novis Religiosis Congregationibus approbandis procedere solet 594

ROMAN CURIA:

Pontifical Appointments 601

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 602

The Charm of Christmas Carols. (*The Rev. F. Joseph Kelly, Sacred Heart Seminary, Detroit, Mich.*) 602

A Communion Guild for the Young 608

New Normae for obtaining Approbation of Religious Communities by the Holy See 611

Winning Non-Catholics and Supporting the Parish. (*Floyd Keeler, Washington, D. C.*) 614

Christmas Collection. (*Fr. Richard*) 621

Maryknoll Mission Letters. XXIX 624

Administration of Viaticum to Schismatics 628

Litany of St. Anne at Solemn Church Functions 628

The Priest as a Theme for the Movies 629

Assistant Priest at Low Mass 630

Binating without Authority 630

ECCLESIASTICAL LIBRARY TABLE:

Recent Theology. (*The Rev. Francis J. Connell, C.SS.R., Rome, Italy*) 632

Sermon Illustration. (*The Right Rev. Monsignor H. T. Henry, Litt.D., Brookland, D. C.*) 636

CRITICISMS AND NOTES:

Jarrett: The English Dominicans 648

Langan: Apologetica 650

Williamson: Supernatural Mysticism 651

Scott: You and Yours 653

Borgongini-Duca—Spellman. The Word of God 654

McCabe: Matters of Moment 655

Callan–McHugh: A Parochial Course of Doctrinal Instructions 656

Reuter: Story-Sermonettes for the Children's Mass 656

Coppens–Spalding: Moral Principles and Medical Practice 657

Holland: His Reverence—His Day's Work 658

Fink: Father Stommel, Church Builder 659

Pustet: Ordo Divini Officii recitandi Missaeque celebrandae 659

LITERARY CHAT 660

BOOKS RECEIVED 664

INDEX TO VOL. XLV 667

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. V.—(LXV).—DECEMBER, 1921.—No. 6.

THE LAY OF THE NATIVITY.

Virgo salutata est:
Dominus conceptus est.

To Joseph, spouse of Mary, came
Mysterious news, that boded shame.
The wondrous tidings him sore distrest,
Till Seraph said 'twas the Lord's behest.
Thus Gabriel's word Virgin thrills:—
" Through thee the Promise God fulfils:
This Mystery, of which thou'rt afraid,
The Prophecy is—in Eden made.
A King the Infant thou shalt tend,
And His the Kingdom—ne'er to end.
Lo! He's the promis'd Emmanuel:
Messiah!—King of true Israel."

✣ ✣ ✣

Deus incarnatus est:
Christus adoratus est.

The King of Glory, lo! descends
As man to earth; yet, all transcends.
A manger's Deity's humble cot:
His earthly state the most lowly lot.
The Shepherds heaven's effulgence fear'd,
Until by Angels' message cheer'd:
Which told that born now was Christ—the Lord!
Who is the Ancient of days—the Word!
They hark: and, lo! Seraphic strain
Proclaims that Peace and Goodwill reign.
Then, angel-bid, straight the Shepherds seek,
With reverent faith, the Divine Babe meek.
Forsaking flocks—for stray they may—
In haste the Shepherds wend their way
To crowded khân; and, there, lowly laid
Find Prince of Peace and the heav'n-blest Maid.
They then return—their worship done—
Themselves the sheep that Christ had won.
Good Simeon joys the Lord to hail
As Consolation of Israèl.
St. Anna, vers'd in praise and prayer,
Beholds in Christ the Deliverer.
The star-led Magi glad homage bring
To Holy Infant, old Jewry's King.
Nor scorn, nor harm, these Wise Men dread;
But come to Him, their gifts to spread.
Then turn, with joy, to their native land;
Themselves the first of the Gospel-band.
Though strangers, they Christ homage pay:
The favor'd Jews His claim gainsay.
Christ's other sheep know the Shepherd's voice:
His own fold, Israel, spurns the choice.
The precious Promise—God had will'd—
The Gentile seers now know fulfill'd:
But Judah—still Faith-blind—fails to see,
In Christ, the Incarnate Deity.

Parens nunc monitus est:
Infans, en! salvatus est.

Messiah's birth, so long presaged,
The wicked Tetrarch's fears enraged;
Who vainly thought prophecy to stem,
So slew the boy-babes in Bethlehem:
Thus Jeremy's prophetic word
Fulfilment had, through Herod's sword.
But, angel-warn'd, had—to Egypt—fled
The Holy Pair, with the Anointed;
Till God spake thus: "Thy steps retrace:
No longer flee thy native place.
No danger there shall the Infant meet:
Another fills cruel Herod's seat."
Then joyously the Sacred Three
Did homeward haste toward Galilee:
And, there, by dwelling in Nazareth,
They that accomplish'd which Prophet saith.

Deus incarnatus est.
En! Salvator natus est.
Christus adoratus est.
Jesus hodie adest!

JOHN R. FRYAR.

St. Edmund's, Canterbury.

A MOVEMENT THAT WILL CATHOLICIZE OUR SCHOOLS.

Sister Superior. "What is this movement, Father, you refer to?"

Priest fresh from the Dayton Convention. "A movement, Sister, that is going to Catholicize our schools."

Sister Superior, manifesting surprise bordering on scandal. "*Catholicize* our schools?"

Sister companion, interposing. "Yes, Sister; Father says our schools at present are only negatively Catholic."

Sister Superior. "I can't admit that characterization; for my many years of experience have taught me otherwise. I have seen all sorts of children grow up in Christian innocence, free from worldliness and attached to the things of God, then blossom into the religious life."

Priest. "Passing over the point of your experience, I would ask why is it, if our schools are positively Catholic, that with one million five hundred thousand children under arms, as you would have to assert, most religious communities are going begging for vocations. A normal Catholic life among such a multitude of souls should produce a crop of vocations large enough to supply all home needs and leave a goodly surplus for foreign demands."

Sister Superior. "But the spirit of the age is destructive of vocations."

Priest. "That's tantamount to a confession of naturalism. Grace is divine and as able to transform carnal souls into energizing agents of good to-day as it was in the first three centuries of our era—and back in Rome the world, the flesh, and the devil had at least as long a tether as they have in the cities of America. No; grace is ever operative, providing that human activity places the right measure of coöperation. So let us not charge the shortage of vocations to anything but our own lazy husbandry. And it is precisely here that the *Catholic Students' Mission Crusade* movement enters. For this movement seems destined to rouse us, priests and sisters, out of our lethargy and make us plow deeper the fields we are already tilling and cause us to bring under supernatural cultivation vast areas of spiritual swamp lands, great stretches of spiritual cut-over timber lands, and boundless tracts of spiritually arid land. Therefore, to say the Catholic Students' Mission Crusade will Catholicize our schools is an over-statement in appearance rather than in fact."

The enthusiasm displayed in the foregoing dialogue by the priest for the new student movement is quite intelligible to those who attended the memorable gathering of Catholic young people at the University of Dayton, 18-21 August of last

summer. And to none is that enthusiasm so intelligible as the few who have witnessed all three stages of growth in that movement. The first stage was seen at Techny, Illinois, in the summer of 1918, coïncident with the days that America's sons overseas were writing high on the tablet of the world's military achievements in Belleau Woods. Thirty delegates had assembled at that miracle spot of quick mission development outside Chicago, St. Mary's Mission House, to deliberate on forming a students' mission society. A young seminarian of the Society of the Divine Word, now a priest in China, had asked himself why the Catholic students of the United States and Canada could not do for truth what the Protestant students have been doing on a gigantic scale these forty years for error. This query had been transmitted in three different pamphlets by the Techny Fathers to the seminaries and men's colleges of the country. A call was finally sent out for a convention, to which only sixteen institutions responded, mostly seminaries. A few priests came to that modest assemblage and encouraged and advised that hopeful band of pioneer missionary students. Prepared papers were read; earnest discussions were held; and a provisional constitution, short but of wide embrace, was drawn up and adopted. The declared purpose was to promote interest in the home and foreign missions of the Church by means of prayer, study, and almsgiving among all groups of Catholic students pursuing high school, collegiate, or professional studies—even a Catholic club in a secular university might organize a unit. The president of the provisionally organized society was to be Bishop Shahan as head of the educational system; and the Rector of Mt. St. Mary's Seminary, Cincinnati, was asked in convention to accept the office of chairman of the executive board with the power of appointing two students of his choice as secretary and treasurer. Thus closed the first stage in the development of the Catholic Students' Mission Crusade.

The school year opened with two obstacles to recruiting for the new society, the influenza and the preöccupations of the Students' Training Corps. However, the provisional field secretary, and one of the inspirers of the convention, Father Handly, C.S.P., got out a report of proceedings, securing by himself the funds for the printing and distribution. By the

next summer there were some thirty units in the young organization. A general gathering was out of the question; but a sectional meeting was held at Jasper, Indiana. That meeting seems to have abounded in courage and promise. At any rate the executive board was heartened to go ahead, and from that time things went steadily forward, so much so that by the Easter of 1920 a convention at Washington within a few months could be safely decided upon.

It was this convention held at the Catholic University early in August of that year, 1920, which proved the Crusade idea feasible, that put the future existence and expansion of the society beyond doubt. The representation was sufficiently large to call the convention general; it was vertical as well as horizontal. Delegates came from points as far away as Winnepeg, Canada, and Bisbee, Arizona. High school boys and girls were present, college men and women, seminarians and professional students. There was, in addition, a scattering of priests and a fair number of sisters, these latter for the most part from the houses of study in Washington. Altogether about three hundred joined in the deliberations. For the first time in this or perhaps in any other country Catholic studentdom met to discuss apostolic problems from a student's viewpoint.

The society was now of respectable proportions, units to the number of one hundred and fifty-four having been enrolled. The miniature crusader's shield with its winged cross and book, besides giving distinction to the convention ribbon, symbolized to the mixed delegates the springing spirit of fraternity engendered by the broadest appeal in the Church of Christ. The proceedings once they got under way moved with dash and determination. Although a great bulk of business was transacted, time was found also for talks by bishops and priests connected with distant mission fields. But these talks were not of such compelling interest as the achievements reported by different units. Especially did the accomplishment of *The Wekanduit Club* of Trinity challenge admiration and sow the seeds of fruitful imitation. Ten college girls had earned the previous year by performing for their companions such menial services as shining shoes and pressing clothes the staggering sum of nine hundred and ninety dollars. Two of

these girls it was that assumed leadership of the feminine wing of the convention. They likewise moved and had adopted a resolution admitting the grade school children to junior membership and graduate members of mission units to veteran membership in the Crusade. The provisional constitution was recast and three student members were added to the executive board. Bishop Shahan was reëlected to the presidency of the organization and Monsignor Beckmann to the chairmanship of the executive board. The clerical student who had cropped out as a leader as Techny two years before and who had since been serving as secretary to the Crusade covered himself with honor as the priest presiding officer of the unique gathering, Father Frank A. Thill of Cincinnati. The convention adjourned with its motto for 1920-21 to be *Spread*. The eventful chapter it had written into the annals of American ecclesiastical history was hinted at that evening when the Rector of the University remarked to the visiting priests at table that no one in the wildest flights of imagination ten years before could have pictured the palpable realities which had just been enacted. The second stage of the Catholic Students' Mission Crusade had been completed. The success that had been vaguely and timidly hoped for two years previous were now clearly and triumphantly assured. For the future the question would be one of methods and means, not of purpose and end.

The third stage of this vitalizing movement began last fall with the opening of executive offices in the Catholic Welfare Building, Cincinnati, under the direction of Father Thill as secretary-treasurer. A diocesan appointment of this strenuous priest interfered with his conducting a campaign for unit membership by travel; but he did carry on a vigorous membership propaganda by correspondence and his efforts were seconded by Mr. Floyd Keeler in Washington and by the "Spread" activities of individual units. A part of the work done at headquarters was the getting out of three posters entitled, "Organization", "Achievement", and "Junior Units", whose purpose was to give suggestions to prospective and organized units alike. New units could learn from these very last words in mission advertisement how to get started and old units could learn wherein they were deficient in comparison with other units in one or other form of zealous service. The extent and

thoroughness of the year's work at executive headquarters can best be judged by the amazing success of the Dayton convention; for the planning and the detailed arrangements of such a large gathering was in itself a big undertaking.

Facts and figures alone are but a small part of the Dayton story, a story that so impressed a matured priest present as to make him declare that assemblage of composite students the most promising feature in the life of the Church in America. An achievement shield hung on each side of the hall giving the membership statistics: 354 senior units; 171 junior units; 400 veteran members. The voting units of the Crusade had registered a hundred per cent gain since the Washington convention. But the attendance had more than doubled, there being something like seven hundred assembled. Meetings were held morning, afternoon, and evening; their character was legislative and informative. After one day of busy interest a Sister consultor from a big teaching community exclaimed: "This convention has done more in one day than I ever saw the educational convention do in three." The delegates were treated to a lecture panorama of home and foreign missions. They saw mission life as actually caught by the movie camera in Uganda and in China, sisters dressing incurables, teaching school, big and little seminaries in operation in lands afar, a missionary bishop blessing his flock coming from solemn Mass on Easter in a vicariate that now numbers 500,000 Christians as against a few hundred a quarter of a century ago, missionary sisters from Boston being welcomed by screaming blacks in Central Africa.

Then as for business. Incidentally those delegatees learned the great things the juniors are doing even before these little folks have got a skeleton corps in the Crusade. And they legislated minutely and comprehensively, these high school boys and girls, collegians, seminarians, and professional students. They adopted a resolution asking for the release of Father Thill from all diocesan work so he could go to swear in waiting senior crusaders in every part of the North American Continent and by deputation call the juniors to the banner. They added to the central office a units activity bureau to furnish lecture and entertainment matter on request and to promote the writing of mission dramas, etc. They divided the United

States and Canada into eight propaganda zones, appointed an invitation committee of three for each zone and drafted a letter to be sent in the name of the convention by the combined committees to every unaffiliated school in both countries. They counseled inter-unit activities. They decided to fix a common day of prayer to emphasize the Crusade conviction from the outset that prayer is the first means of bringing the world to the Sacred Heart and the Sacred Heart to the world. They passed upon the details of the new Crusade organ, leaving the naming to the executive board, which has since hit upon *The Shield* as quite exponential for a students' mission quarterly. And they drew up in final form after intelligent debate upon every article and clause the constitution of the society. The presidency went unanimously to His Grace, Archbishop Moeller, Bishop Shahan having resigned and having suggested the propriety of the chairman of the Hierarchy's committee on missions being the head of the students' organization also. There was a unanimous renaming of Monsignor Beckmann, who re-appointed Father Thill and Mr. Keeler to their old offices as secretary-treasurer and field secretary respectively. But there was a rotation in the student membership of the executive board. The representative of the religious element changed from Maryknoll to St. John's Seminary, Boston; the representative of schools for men from St. Xavier's, Cincinnati, to the University of Dayton, and the representative of schools for women from Trinity College, Washington, to Loretto College, St. Louis. Thus terminated the third stage in the existence of the Crusade with no mean army of youth already enrolled in its combat ranks and capable of being expanded into the largest student missionary force ever mustered in the Church of God.

The recruiting of the Crusade, however, will not finish, and should not, until the million and a half parochial school children together with almost as many Catholic Sunday-school pupils attending public schools are given the cross as junior crusaders; until every one of our fifteen hundred institutions of higher learning, not omitting novitiates and normal schools, and numerous groups of Catholic students in secular institutions are affiliated as senior units. This will be the primitive enrollment, a remnant and reminder of which will be the yearly

aggregation of veteran members and new institutions. That accomplished (and it may be realized within two years), the work of intensification will be carried to completion, the threefold zeal kept at white heat. There are units where this zeal is burning clear, and everywhere are sparks running among the reeds of selfishness and temporal distractions. Enkindled units have their bulletin boards on which the world is charted piecemeal and prayed for each day in terms of unborn souls. Study circles meet each month and go deeper and deeper into spiritual geography. Spending-money is parted with and, where not possessed, is earned so that unconsecrated temples of the Holy Ghost may not fail of rescue by reason of arms weakened through self-indulgence—colleges and academies giving and earning at the rate of five dollars a head.

Think of the new generation chaste with mission glory, of which the following child examples are typical. Each room of a parochial divides itself into six bands. All the children go to Communion on Sunday; but for the weekdays every room has its group begging the Bounteous King at His festal board for conversions in this or that part of the home land or in a given part of the outside world; the little first communicant turning seven, explaining how she was out of her turn, because she was substituting for a companion, is emblematic of the higher selfishness that is growing. The grades in a small academy down South meet each week for mission study; their series of subjects, handled by the older girls, began with the pioneer missionaries of America, then narrowed down to those of their own state, to branch out afterward into general fields. These pupils ended the year by presenting in the adjoining country parish the play *Her Best Gift*, at which the pastor was converted—to the cause of missions. Elsewhere eight hundred children had been trained for some years in mission endeavor, among other things having gone to Communion once a month by class on Saturday for the conversion of Africa. Last year the Franciscan padres in charge of the parish made a special plea for their own missions. As a result the children gave in pure sacrifice-money thirteen hundred dollars to the Arizona Indian missions, besides a hundred and sixty-five to the Africa missions and a hundred and thirty-five to the Holy Childhood, two dollars per child.

Last consider this flower of winsome zeal. A youngster of eight, on getting her monthly mission magazine, promises herself for mortification's sake not to look at the pictures until she should reach home. On the way she is asked to go to the store by a non-Catholic woman. On her return the booklet falling to the ground, the woman inquires about it, and is told it tells of the little children over in Africa studying their catechism, becoming baptized and living good Catholics. The woman begs its loan and our little Nympha reluctantly hands it over. The next day the woman wants to know if she too couldn't become a Catholic. Nympha interposes the objection that she is big, whereas these over in Africa are all little. But the woman answers that by saying she also could study the catechism. Nympha admits she could and promises to lend her a catechism and come to hear her each day. Presently the youthful catechist brings her grown-up catechumen to the priest to finish the work of instruction. A paralytic stroke cuts short the course, although the woman was still young; but the aspirant to the white robe receives the sacraments before her death. Since then the mother went under instructions and had to receive the sacraments before catechism was completed. And a sister has followed into the Church—three souls that the fragrance of infantile zeal attracted to Christ.

The foregoing is our educational system with the mission spirit in embryo. That spirit grown to maturity, the system will be so rich in vocations to the priestly and religious life that the spiritual wastes of America will be reclaimed and colonies will go overseas to homestead souls for Mother Church. The first fruits are ripening. A girl went to the Washington convention with no thought of vocation in her head. Influenced by what she saw and heard there, two months later she entered a southern teaching community. Of the ten chartered mission workers at Trinity one is now a Good Shepherd postulant and another is getting ready to go to Maryknoll. Last year in a single seminary ten students asked their bishops to be released for home and foreign mission service, two being *ordinati* who desire active fellowship with the Irish Mission to China. At the same time this youthful mission movement is being paralleled in Europe. With such indications of a mighty outpouring of apostolic grace, who is

pessimistic enough, unbelieving enough, to think the world cannot, will not be at the feet of Christ in another generation? The Diocletian days of social persecution appear to be waning and the Constantinian days of social recognition dawning. The motto itself of the Crusade may be as prophetic as it is inspirational: *The Sacred Heart for the world and the world for the Sacred Heart.* The clergy of America can do much to make it so.

JOSEPH P. DONOVAN, C.M.

Kenrick Seminary, St. Louis, Missouri.

MEDITATIONS OF AN EX-PRELATE.

A Strange Sick-Call.

IT is over a month since I paid a visit to our old friend, Doctor Sontel. Ella, who acts as a sister of mercy for him, in the service of relieving some of his poor patients, had told me that he was suffering from sciatica. The pain must be very severe, but the doctor is a man of spirit; which means that he not only has courage but knows how to draw spiritual comfort out of things personally disagreeable. To my question whether there were any specifics to relieve the acute torture to which patients in his condition are subject, he replied:

"O yes, we prescribe salicylates, potassium iodide, antipyrin, and the usual doses of quinine at intervals. But these drugs are apt to affect more or less the action of the heart in an old man. Sometimes we have recourse to an operation of acupuncture, but as it involves the injection of cocaine, which is a drug I abominate, I prefer to apply the more safe remedy of patience; for this pain, after all, is less hard to bear than the horrid depression and insomnia which follow the use of certain alkaloids."

Our conversation, as is so often the case, drifted gradually into the doctor's travel experiences. The subject of pain had brought to his mind a visit, during his student days, to Roncesvalle, on the western border of the Pyrrenees, that beautiful mountain country where chivalry and heroic sanctity grow as if naturally out of the soil. He spoke eloquently of the penitential processions to Notre Dame de Roncevaux, the pil-

grims carrying heavy crosses on their shoulders, often for days, coming ten, twenty and thirty miles with their load of Christ's sorrow.

"They are the Basques?" I queried.

"Yes, they are a wonderful race. Intelligent, vivacious, thrifty, with much of the humor of the Celt and as fond of adventure, they possess all the delicacy and native refinement of the French and Spanish people with whom they are partly associated."

"I thought they were rather hard and intractable, and isolated themselves as much by their character as by their language from the natives of Aragon and of Languedoc, their neighbors. One is often puzzled to reconcile the proverbial habits of exaggeration in the Gascon people with their reputed religious earnestness and the severe asceticism of which you speak."

The doctor forgot for the time his pain and discomfort in the enthusiasm with which he explained the seeming contradictions in the character of the Basques.

"The Gascon peasant differs somewhat from the Gascon fisherman," he said. "The latter is intrepid as a sailor, and the atmosphere of adventure makes him delight in 'fish-stories', to which his inventive imagination gives a unique coloring. But this does not lessen the mental habit of reverence for the things that matter in real life. He combines the Oriental imaginational qualities which we find in the Semitic races, and which are thoroughly compatible with the severe asceticism of the anchorite. You have an example in the Bedouin, who is silent and proud, while keenly observant of everything around him, and humbly conscious of the power of Allah. Like the language of the Basques, the genius of the people combines seemingly contrary elements."

"What of their language, which seems to defy the analysis of the philologist?"

"It is not easy to trace the origin of the Basque tongue. Indeed there are several varieties of it among the half million people who speak it to-day. In Labourd, Soule, and lower Navarre each province has its distinct peculiarities of dialect. The same is true of the southern or Spanish portion of Navarre, of Guipuzcoa and the Biscayan district. I rather incline to

the opinion of those who find in the Basque language a likeness to that of the Barbary tribes in Africa. At any rate the imagery is the same and presents curious elements of similarity to Biblical traditions. Its simplicity as well as its richness suggests the sunlight whose pure rays reflect the thousand beautiful color tints on the surface of the water."

As I was about to leave, the doctor said: "Do you know that Mr. Whitfield is quite ill, and will not, I think, recover? He is past seventy. I wish something could be done for him to secure him the grace of dying a Catholic."

I listened attentively. Mr. Whitfield is a retired merchant, who has been living for some years in a small but comfortable house on the outskirts of the city. He is descended from an old Quaker family, and owns a wide tract of finely cultivated land, although he takes no personal interest in its management, and spends his time in reading, and chiefly in the comparative study of religions. Though a professed adherent of the doctrines of George Fox, and therefore opposed to armed force of any kind, he had served as a young man in the Civil War. After that he engaged in commerce, accumulated considerable wealth, and finally sought refuge in solitude, dividing his time between study, charities, and a fondness for grooming and riding a spirited horse. A recent accident had caused a lesion which threatened paralysis and, as the doctor said, it was likely to prove fatal.

I knew the old gentleman, and had occasionally called on him at his own request, to discuss questions of theology as well as of practical charity in which he was interested. His disposition was singularly free from prejudice, and in his profession of faith he was neither a pronounced Hicksite nor a Wilburite. In fact he attended no services, as he told me, though there was a meeting house of the so-called "Orthodox Friends" in his neighborhood. He held simply to the fundamental principles of the original founder, who taught the necessity of divine power within man to enable him to live according to the will of God; the direct communication of this will to the individual believer in Christ; and the necessity of a perfect consistency between outward conduct and the religious profession. Naturally our discussion turned on the institution of the Sacraments as direct means through which Christ

would communicate the inward grace and which the Quaker discards as rather hindrances than helps to God's communications with the soul. As he affected the Quaker style of dress, I took this outward manifestation of an inward grace as an illustration of the instinct that leads man to communicate with God, and vice versa, through visible signs.

Sounds of words, and forms and signs, may not be necessary to bring grace to the soul, but ordinarily we are affected by outward matter and symbolism such as the religious habit, to put ourselves into a proper disposition for the reception of the divine communication. He seemed attracted by the action of the communities of Catholic sisters, which led to the exposition of Catholic doctrine on the subject of vocation and the sacramental system. Later I had a note from him, saying how much he would like to have further light on the subject from the Church's point of view. I told the doctor about these things.

"I know," he replied. "He himself told me of your discussion and that he practically accepted the Catholic position. However, there is just one obstacle to his coming into the fold just now; and if he should die in his present attack I fear there will be little chance of you or any priest seeing him before the summons comes. The difficulty is his sister. She has come from New England, having heard of his mishap through the papers. I understand that her family is bitterly opposed to and prejudiced against the Catholic Church, and I suspect she fears that the Catholic priest might interfere with the temporal prospects of the heirs who wait on his demise. Not knowing her disposition in these matters I said nothing to her. Dr. Antrim, who has kindly consented to act as my substitute while I am laid up, tells me that the nurse is a Catholic, but quietly keeps the fact to herself, seeing that the old lady and the housekeeper are both 'heathens' and in full sympathy with each other. I am afraid you would not get access to the patient if they suspected your errand. I suppose the only thing to do is to pray that God may move the old man's heart, for he certainly is a good man."

"But if he were to say that he wants to see me, would his sister prevent my going to speak to him about these matters?"

"There's the difficulty. He has a very sensitive nature. I believe he loves his sister much more than she loves him, and would not want to cause her and his relatives the shock of becoming a 'Romanist'. You know how such a step is apt to affect bigoted people, and how they would set up a very howl of indignation and protest. He may say he wants to see *you*; but he will not say he wants the priest, for fear of upsetting his sister who, while pertinacious enough, suffers from a weak heart, and will not leave the house. I have thought of the matter in all its aspects, and if I were up and on the spot I might devise some plan of introducing you. But just now that is impossible. If I get better I shall do something; and if the old gentleman can be got to say he wants the sacraments, I shall let you know."

I went home; but the thing bothered me. As is my rule, I talked it over with Father Melody next day.

"Can't Dr. Antrim do something in the matter?" he asked.

"I fear not. He is, as you know, an infidel himself and rather sympathizes with people who discard outward form in religion."

That evening Father Melody came back.

"I have spoken to Antrim," he said. "He likes the old man and says that if you assure him that Whitfield desires the last rites of the Church he will do what he can to help you see him. Now here is my plan. Antrim will tell Mr. Whitfield that you have expressed a desire to see him, but that you are anxious lest your visit as a priest will annoy the lady, and might also disturb the patient himself. From that Dr. Antrim will learn whether Mr. Whitfield actually desires to see you as a priest, and what chances there are of having a talk with the patient without interference from the women—in the house. The rest would naturally depend on the courage of the sick man to insist on having the priest."

This is what happened. During the night I made up my mind to call on the patient without awaiting Dr. Antrim's action. If admitted, I would ask the privilege of speaking to him alone, broach to him the danger of death and the necessity of the Sacraments for salvation. If he assented I would without hesitation administer Baptism, and under favorable circumstances the other Sacraments with brief preparatory in-

struction, as I knew he was fairly well versed in the Catholic doctrine on the subject. Accordingly I went out the next morning, taking with me not only some baptismal water but also the oil stocks and the Blessed Sacrament.

On approaching Mr. Whitfield's house I saw in the gateway the Rev. Mr. Buckley, the Episcopal minister of the neighboring church. He had evidently anticipated my ministration. As I knew him quite well, we saluted, and on my asking about the condition of the sick man he replied, "There seems to be little hope of his recovery. I have just baptized him and received him into the Church."

As matters stood, I deemed it advisable to return home. On reaching the house my sister informed me that Dr. Antrim had just been there to say that Mr. Whitfield was quite anxious to see me.

I was at a loss how to act. I ought to see the patient, since he wished it; yet my visit could be of little service to him, and must be somewhat embarrassing to both alike, as he had evidently made his profession of faith to the Episcopal minister. Nevertheless I resolved to go. His sister received me quite kindly, said that her brother would be pleased to see me, although the nurse thought it should be only for a few minutes in view of the patient's weakness. When we went into the room the sick man stretched out his hands, apparently very glad to see me. As the lady remained with us, our conversation was confined to the ordinary urbanities, and when, after a little while I made as though I were going, saying that the doctor would protest against his patient being disturbed longer, Mr. Whitfield beckoned to his sister to leave the room:

"Please, for a minute, Clara."

Then happened a most unusual thing. The grave old gentleman, whom I supposed had but little emotion, taking hold of my hands, burst into a paroxysm of tears.

"Thank God," he said, "that you came. Since our conversation some months ago, I have been reading much and am now convinced that the only consistent religious position is in the Church of Rome. Knowing the deep prejudices of my family, I feared to wound the sensibilities of my sister, whom I had not seen for many years, especially now since she came to attend me in my illness. I love her, though there

has always been, even in our earlier days, a certain lack of mutual confidence and understanding. However, I could not delay a matter which involved my eternal destiny; and I told her that I wished to see a Christian minister. I did not wish her to send for one, for, as you are our neighbor, I naturally expected that you might call, and in that case I should be received into the Church by you. Meanwhile, however, my sister, without asking whether I had any preference, inquired from the housekeeper whether there was a clergyman in the neighborhood whom she might send for. An Episcopalian herself, the housekeeper suggested the Rev. Mr. Buckley, with whom she knew I had been on friendly terms. When he came he offered to baptize me. I reflected, and not knowing whether I could reach you in my uncertain condition, I consented to be baptized, knowing that it would be done right, though inwardly I made my profession of faith in the Apostolic Roman Church. Now I want the other Sacraments, for I feel that I have not much longer to live."

The situation seemed favorable. As there could be no doubt about the validity of the Baptism, I promised to return at once to satisfy his request, and went out. As I went downstairs his sister met me and asked me into the parlor for a moment.

"I believe," she said, "you are a Roman Catholic priest. My brother has told you that he was baptized by the Anglican minister of the neighboring church. He asked me to send for the Christian minister, and I gratified his wish, believing that he would be pleased to have the Rev. Mr. Buckley. I may say to you frankly that our family has been raised in strong antipathy to the Roman Catholic Church, and hence I did not suppose that my brother was on friendly terms with any Catholic priest. No doubt his interest in philanthropic enterprises has caused these old prejudices to disappear. What I want to say to you, however, is that I myself am on the point of entering the Catholic Church; and it is only my brother's illness and delicacy for his feelings that prevent me from telling him of my purpose. I mean to be received as soon as I return home to New England." I was amazed.

"Your brother," I said, "has just made profession of his Catholic faith. It was by a misunderstanding that you sent

for the Rev. Mr. Buckley. I shall return this evening to minister Holy Communion and Extreme Unction to your brother."

The woman seemed on the verge of collapse; but there was also an indication of genuine joy. As a result I instructed her there and then, and left it to herself to inform her brother of the fact that they would receive their First Communion together the next day.

It is three weeks since that interview and the funeral is to be in the morning at the Cathedral. I had informed the bishop, who paid a visit to the sick man, thereby adding to the consolations he derived from the consciousness of not only being in the Church of Christ but having his sister with him. She seemed to have become an angel of mercy since the day of their reception. Of the reserve that characterized both in the beginning no trace was left. I wondered at the influence which religion exercises in transforming dispositions of so seemingly decided a nature.

Authorship Aspirations.

Arthur Delany, Jr. called this afternoon. He is a graduate of the Arts Department of our local university and is undecided whether to apply for the seminary or follow his father's wish to enter the law offices of a successful attorney, a distant relative of the family. Delany senior has made a comfortable fortune in the contracting business, and whilst he is willing to leave the bulk of it to his only son, the idea of his name becoming extinct with a clerical heir does not appeal to him. The mother is ambitious and wants the lad to be a gentleman simply, devoting himself to culture, without business or profession. She reads and has travelled; and once in her early days had an opportunity to be presented to Queen Victoria; but the fact that her father was a New York tradesman frustrated the scheme. Now her hopes of earthly glory are centred in her boy, who is a fine lad, open, clean, and intelligent and for his age well read. His notion of entering the priesthood is, I think, purely Platonic. He reads Newman and is interested in the Anglican controversy about orders.

To-day he came to consult on the possible publication of an essay on " Reineke Fox ", the medieval and later satires which

Jacob Grimm discussed in the 'thirties. He surprised me somewhat by the directions in which his taste lies, particularly since a good deal of the literature that touches on the subject is in Latin. Besides Grimm's collection of vulpine narratives, he had discovered a volume printed in 1579 which contained some interesting moral reflexions under the title *Speculum vitae aulicae*, with the sub-title *De admirabili fallacia et astutia vulpeculae Reinikes*, by Hartmannus Schoperus of Frankfort. These he had translated, and the only drawback was that, lacking the poetic gift, he had put together a series of quaint moralities, such as frequently appeal to youths of a serious turn of mind on the threshold of maturity. What I felt was uppermost in his mind just now, however, was not so much the attraction of the work itself as the desire to publish and see himself in print. He thought I might help him in finding a suitable channel.

Since the boy left, I have been reading the manuscript. The matter is in its way quite fascinating, especially to a cleric. But it is not of the sort that appeals to the larger number of readers of popular literature, even among those that affect higher culture. In England, where the average gentleman has learnt to appreciate the Greek and Roman classics, and where the general tone of periodical literature is academic rather than commercial or sensational as with us in America, the moralities have still a certain vogue with the habitual reader.

What Arthur has written is mostly translated, and concerns methods of right living, wisdom-rules, like one finds them in the Book of Ecclesiasticus, about avoiding detraction, guarding one's tongue, the danger of success, the bearing of burdens with grace, abstinence, and the like. Only there is a medieval flavor and a touch of the humanistic element in it all that are apt to delight those who have a taste for the old-fashioned. The young man assuredly has good leanings and some talent; and he wisely avoids the intruding of his own as yet immature judgment into what he reads and digests for the benefit of other readers. But it is caviare to the general. As for myself it has awakened a desire to look up forgotten treasures of pastoral wisdom, as one finds it in *De Lupo, Pastore et Monacho*, where vulpine prudence is contrasted with spiritual discernment and foresight. The monks certainly knew how to utilize the pagan

learning for ghostly education, as when they place Horatian admonition beside Patristic teaching. Witness:

> Absentem qui rodit amicum,
> Qui non defendit, alio culpante, solutos
> Qui captat risus hominum, famamque dicacis;
> Fingere qui non visa potest; commissa tacere
> Qui nequit: hic niger est, hunc tu Romane caveto.
>
> (*Sat. I, 4*)

One almost fancies seeing St. Augustine in the circle of his clerics at table quoting the old Augustan and pointing to the inscription on the wall:

> Quisquis amat dictis absentem rodere vitam,
> Hanc mensam vetitam noverit esse sibi.

The wisdom of bridling one's tongue, of not discussing the shortcomings of a brother who is absent, of not retailing current gossip nor spending wit and humor to arouse the company's merriment at another's expense, is the better part, as opposed to the "niger" who stabs in the dark. The Roman satirist must have had some moralist near him who could quote the precepts of Deuteronomy and of Exodus. These latter he repeats almost literally in that fine ode [1] to the Romans about their irreverence.

We do of course respect these things as of old; but they do not affect us in the ancient form as much as when, for example, Whitcomb Riley puts them in his rhyming Hoosier philosophy. Where the monk in Reineke Fox says:

> Tu multa dura sustine
> Et abstine quamplurimis;
> Nec omnibus nudaveris
> Quae te premunt molestiae

our Indiana philosopher would paraphrase:

> I've allus noticed grate success
> Is mixed with troubles more or less;
> And it's the man who does his best
> That gets more kicks than all the rest.

[1] "Delicta majorum", Lib. I, Carm. VI.

My doctern is to lay aside
Contentions, and be satisfied.

Or again:

I pray you, do not use this thing
For vengeance, but if questioning—
What wound, when dealt your human kind,
Goes deepest—surely he will find
Who wrongs you, loving him no less,
There's nothing hurts like tenderness.

But my young friend will not be satisfied with mere praise of his essay if at the same time I discourage his trying to have it published. Indeed the artist needs the appreciation of his efforts, to keep on in his endeavors to fly above the multitude. I shall tell him to send it to some publisher, and at the same time warn him not to be disappointed if his work is not promptly accepted on its merits.

Publishers must take account of the dispositions of their prospective readers. Even where they do not simply run after public opinion, but rather seek to make and better it, they cannot always print what is of intrinsic merit, because the reading public is not prepared for it, does not appreciate, understand, nor properly esteem it. From an experienced publisher to whom I might recommend my young friend's manuscript, under favorable circumstances, I have learnt that the idea, prevalent among aspiring writers, that their manuscripts are not read because they have not the backing of a name already popular among readers, or unless they use influence through authors' clubs or personal patronage, is an error. Editors and publishers, as a rule, are eager for new and attractive copy. It is true they often accept work of inferior quality from a man who has made his mark and his market in the literary field. But then it is for the better work which he has done at other times and which gives a certain value to his expression of views. That is unavoidable. On the other hand, everything offered from a fresh source is carefully scanned for the possible nugget of gold contained in it, indicative of the richer vein beneath. In many cases there is no need to go very far in the reading before realizing that the

whole matter is tinsel, or that it does not come within the scope of the editor's work. Gold or silver ore is not worked over in tannery or coal-breaker. It is for the crucible. This refers chiefly to magazine articles, and takes in the question of opportuneness in combination with that of suitability.

When there is question of publishing a book, authors frequently overrate the prospects of financial success. They have spent their days on the work, and in the circle in which they have opportunity to exhibit it, appreciation and praise are not lacking. Although, as a rule, a good book will find its market through an active publisher, it will often fail when published by the author who expects to reap all the revenue of the publishing and selling agencies. He will miss the proper channels of advertising, and what he gains in economy he loses, and more, in publicity. The author-publisher method reminds me of an incident mentioned in the history of a famous English printer, Bowyer. He had a heart for authors as well as for the true merits of their work. One day a vicar from the country, who on some popular occasion had preached an eloquent sermon which he was strongly advised by the gentry to publish, came to him with the manuscript, requesting that it be published. Bowyer listened to the enthusiastic proposal of the cleric, who had visions of immortal fame through London channels of publicity, and asked how many copies he would choose to have struck off. "Why, sir," returned the clergyman, "I have calculated that there are in the United Kingdom so many thousand parishes, and that each parish will take at least one, and others more; so that I think we should print about thirty-five or thirty-six thousand copies." The printer bowed and the matter was settled to the effect that the parson was to retain copyright, pay for the printing, and derive the chief profit from the sale, which Mr. Bowyer would promote by setting forth the merits of the discourse in a public bulletin. After some weeks the vicar became impatient and wrote to his publisher to have him forward the debtor and creditor account of his literary venture. To his astonishment he received the following:

	£	s.	d.
To Rev. ————: Dr.			
Printing and paper.....35,000 copies of Sermon.....	785	5	6
Cr.			
By sale of 17 copies of said Sermon	1	5	6
Balance due to Mr. Bowyer.....	784	0	0

A few days later there followed this letter from Mr. Bowyer:

REVEREND SIR,

I beg pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I knew better than you could do, the extent of the sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome in return for the liberty I have taken, etc.

THE DIRECTION OF SANCTUARY SOCIETIES.

THE Tercentenary year of the death of St. John Berchmans and its multiple celebrations throughout the world recall to mind the special office of Patron of Sanctuary Societies, which the Church has committed to him. A few suggestions relative to the direction of these societies is therefore most apposite.

The first St. John Berchmans' Sanctuary Society was founded in 1865 by Father Vincent Basile, a Jesuit Missionary in Slovonia, who the same year obtained from the Sovereign Pontiff, Pius IX, his approval of the society. The Holy Father was furthermore pleased to enrich it with many indulgences, and to permit any priest to establish it in his church, with the single condition that the consent of the Ordinary of the diocese be obtained.

The object of the Sanctuary Society is the training of boys who serve at the altar, in the modesty and decorum essential to so exalted a function.

Liturgy is a form or method of conducting public worship, and worship is the reverence or homage we pay to God publicly by the exercise of liturgical rites. The priest, therefore, becomingly zealous for the beautiful worship of the Church, will see to it that all the rubrics are observed with precision and devotion by those who minister to him in the sanctuary.

Good order—"Ubi est ordo, ibi est Deus"—and a spirit of religion equally impose great exactness in observing the ceremonies prescribed by the Church. Negligence is always inexcusable and may cause great inconvenience and disedification.

The very precision with which the Church regulates all details of her worship clearly shows the importance she attaches to them. St. Theresa declared, "For the things of Holy Faith or for the least ceremonies of the Church I would give my life a thousand times over." We say "Domine dilexi decorem domus tuae," and it is an avowal that we are scrupulous about the liturgical worship performed in the House of God.

A well-organized Sanctuary Society will not only serve the useful purpose of securing order and dignity in the performance of Divine Service, but will also tend to increase the merit and devotion of those who take part in it.

Many non-Catholics assisting at our services and witnessing the admirable regularity and reverence of the sacred ministers and the servers in the sanctuary have felt the first glimmerings of faith in the Church that could create such majesty and beauty in its external worship.

Great men of State, forced at times reluctantly, by reason of their exalted office, to attend some great ecclesiastical function, have confessed to the profound impression that was made upon them by the stately ceremonial of the Church. All of us know that the impression received from a well-ordered liturgical service is indescribable and leaves after it a sublime devotional feeling that is almost sacramental in its efficacy.

In organizing a Sanctuary Society the pastor or moderator must be careful to choose only those boys who are held in highest repute in the parish or college. How pious and holy should they be who don the cassock and surplice to perform the very office of angels ministering before the Most High. They should be the élite of the parish and school, distinguished by their good conduct and virtue. They should be faithful attendants at Mass and frequent communicants.

The director of the Sanctuary will see to it that his altar boys fully realize the privilege that is theirs; that they are well instructed in the manner of serving Mass; that they are

faithful in their appointments; that they are quiet and reverent in the sacristy and about the church, respectful to priests and in a word "perfect acolytes," like their model St. John Berchmans.

In many sacristies a summary of the rules is posted up in a conspicuous place, for the benefit of the altar boys. Even if they do not actually read them each time they enter, the sight of them is often a sufficient admonition to keep order.

In large churches, where the altar boys are numerous, and the Sanctuary Society is well organized, directors have found it very useful to provide a special room for the meeting of the boys, which serves them also as a reading and recreation room. If the boys are to be kept together, and the organization firmly established, the social side of the society must not be neglected.

The society should have a body of officers. It may consist of a Reverend Moderator, a President, a Secretary, a Treasurer, a Sacristan, a Vestry Prefect, a Censor, and a Master of Ceremonies. Of course this number of officers is only practical in Sanctuary Societies erected in large parishes and colleges, and where provision can be made for a suitable meeting place. The duties of each, summarily, are as follows. The Reverend Moderator should always be present to supervise the conduct of the meetings, to give occasional instructions and timely suggestions. The President presides at the meetings, which are carried on in parliamentary form. The Secretary calls the roll and records proceedings in the minute book. The Treasurer takes care of the funds contributed for social events, such as an annual banquet and picnic. The Sacristan will be called into requisition only in a college chapel. The Vestry Prefect sees to it that the cassocks and surplices are put in their proper places and kept in good order. The Censor appoints the servers, watches them in the performance of their duties, and reminds them of their mistakes. The Master of Ceremonies is in charge of all great functions and sees that everything is in readiness for the services.

In smaller parishes an intricate organization is not feasible, but the pastor need not be content with an unsatisfactory makeshift. He should insist on having some order in the appointments of the altar boys, and devote some time to their

training and not neglect the compensating inducements that secure interest and fidelity. Pecuniary presents are not necessary, although many pastors make gifts of money at Christmas and Easter; but an annual social party and outing is not too much for the altar boys to expect for the little sacrifices they have made in fulfilling their duty.

The altar boys could also be brought together in some affair of common interest, such as putting on a parish entertainment, the proceeds of which would help to equip them with needed cassocks and surplices, and fit out their meeting room with added attractions, and replace their battered athletic goods. A series of inter-parochial athletic games may be arranged to stimulate *esprit de corps*. Besides the possible material advantages of such entertainments and contests, the great benefit derived is the union of the members, constant good companionship, and a desirable atmosphere of wholesome surroundings.

In small parishes to which a parochial school is attached, and where the Sisters take charge of the altar boys, the priest must not feel complacent because his servers are "in the best of hands". They are, indeed; for there is no doubt they will be trained as model acolytes; but the boys love to feel that the priest whose Mass they often serve has a personal interest in them. It will be some small recompense to them for their good will, if from time to time he calls them together and gives them a fatherly chat and perhaps a "little treat". These are the little things that must not be overlooked, for they win the boys' hearts—and there are no hearts more generous and faithful.

These suggestions for the direction of Sanctuary Societies in general may seem elaborate, but all priests who realize that a well-organized acolytical society is an invaluable asset to a church, and that reverent and well-regulated devotions mean a reverent and pleased congregation, will appreciate the advantages that will accrue to themselves and the boys by establishing one or by injecting new life into those already established.

Another motive for taking a personal interest in such Societies comes from the consideration that many priests attribute their vocation to the fact that as youths they served

at the altar. Certainly the seed of vocation could not fall on better soil than the hearts of the generous young boys whose little daily sacrifices in the interests of the Church have already brought them in close connexion with her most sacred functions. The Tercentenary of St. John Berchmans presents a golden opportunity for Sanctuary Societies to renew themselves in the spirit of their Patron, a spirit of faithful exactness and loving devotion in God's service.

Hence the close of the present year might be made the occasion for organizing a society of this kind in the parishes where it does not already exist. Some preliminary meetings may be called at which talks are given to the boys, calculated to increase devotion to St. John Berchmans and the service of the Altar. Small books containing the manner of serving Mass, Benediction, some rules, indulgences, and prayers could be distributed as souvenirs of the occasion.

By drawing together the members in this or similar fashion there will result a united and enthusiastic Society, and in general a lively interest in its aims. It will mean a better knowledge of their Patron, whose simple practical life of holiness cannot but make a lasting impression on all. With this knowledge will come an increased devotion to the Saint and an imitation of his constant fidelity and reverence in the service of the Altar.

JAMES J. LYONS, S.J.

Hillyard, Washington.

Analecta.

ACTA BENEDICTI PP. XV.

EPISTOLA AD R. P. BEDAM JARRETT, O.P., PRAEPOSITUM ANGLIAE PROVINCIAE, DE NOVO SODALIUM ORDINIS ET STUDIORUM DOMICILIO OXONIAE PROPEDIEM EXCITANDO GRATULATUR.

Dilecte fili, salutem et apostolicam benedictionem.—Aedificandi novi Oxoniensis monasterii, quod in veteris memoriam spemque fructuum dudum cogitas, iam te prope esse in limine non mediocri cum laetitia accepimus. Ad Angliae enim populos praecipua quadam caritate ac desiderio respicimus et ea est dominicana familia, quae ad conciliandos catholicae veritati animos possit plurimum simul exemplo disciplinae sanctae, simul studio divinae gloriae. Amplissimaeque utilitatis facis spem spectando in nova domo non perfectionem solum religiosae vitae, qua dominicani sodales *Christi bonus odor sint*, sed etiam eorum operam agitationemque proximis fructuosiorem excolendis vulgandisque humanis divinisque doctrinis. Hoc proposito consilium iniisti addendi monasterio scholas, in quibus cum domesticis tum externis auditoribus tradantur, principio quidem, philosophia ac theologia, Aquinate, ut sollemne vobis est, duce; tum dein, cum facultas tulerit, ea varietas et copia disciplinarum, quibus parva initia in magnam efflorescant studiorum universitatem.

Quid postulent tempora, quid a religiosis viris, nunc maxime, Ecclesia desideret, optime nosti. Et est cur confidamus, te

auspice, vetus illud pietatis doctrinaeque domicilium, quod Oxoniae flebilium casuum vis iamdiu sustulit, esse brevi ad vitam revocandum et ad decus pristinum, magno cum emolumento Ecclesiae ac civitatis. Bonum interim omen vel ex hoc sumere licet quod, ut nuntiatum est, novae domus excitandae initium incidet die XV proximi augusti; quae dies, sacra Virgini in caelum assumptae, septem abhinc saecula, dominicanis sodalibus initium fuit Oxoniensis commorationis.

Nos, ut par erat, et gratulati tibi iam animo sumus operis consilium, cum illud significatum primum Nobis est, et hisce nunc litteris iterum vehementiusque gratulamur opus idem iam prope effectum reddendum, probantibus, imo etiam hortantibus civibus ex omni ordine iisque liberalitate praeeuntibus non exigua. Libet his omnibus testari benevolentiam Nostram, laudes impertiri, auctores esse ut coepta optima omni studio prosequantur. Et ut coepta eadem felicem ad exitum deducantur, tibi, dilecte fili, viris illis quos supra memoravimus, religiosis sodalibus tuis iisque omnibus qui operi auspicando intererunt, caelestium conciliatricem munerum, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die X iunii MCMXXI, Pontificatus Nostri anno septimo.

BENEDICTUS PP. XV.

LITTERAE APOSTOLICAE: OPERA APOSTOLICA A IESU CHRISTO OPERARIO, GENEVAE INSTITUTA, ERIGITUR IN PERPETUUM IN PRIMARIAM SIVE CENTRALEM, CUM FACULTATE AGGREGANDI EIUSDEM NOMINIS SOCIETATES UBIQUE TERRARUM.

BENEDICTUS PP. XV.

Ad futuram rei memoriam.—Romanorum Pontificum decessorum Nostrorum usu institutoque receptum est ut piae societates ad pietatis et caritatis opera exercenda institutae, quo propositum sibi finem uberius consequi valeant, singularibus decorentur honoribus et privilegiis opportunis muniantur. Iam vero perspectum Nobis est frugiferas has inter societates merito accensendam esse illam a dilecto filio Iulio Schuh, presbytero parocho, fundatam in curiali aede ad Sanctae Clotildis, Genevensis urbis, sub titulo " Operae apostolicae a Iesu Christo Operario ". Hoc pium opus, anno MCMXVI, probante Ordina-

rio, conditum est pro salute et sanctificatione operariorum curanda et provehenda potissimum per merita et exempla absconditae vitae D. N. Iesu Christi in oppido Nazareth. Nosque, quibus nihil antiquius est, quam ut opificum, qui manuum labore victum sibi comparant, etiam spiritualibus necessitatibus consultum sit, operis eiusdem coeptis favendum ultro existimavimus. Idcirco non sine laetitia comperimus apostolicam ipsam Operam, a pluribus Episcopis amplissimis verbis laudatam, brevi in universam Europam sese effudisse et longinquas quoque Americae regiones pervasisse; cumque in praesens Moderator dictae Operae enixis Nos precibus flagitaverit, ut ipsam ad Primariae gradum evehere dignemur, Nos votis his annuendum libenti quidem animo censuimus. Quare, omnibus rei momentis attento ac sedulo studio perpensis cum VV. FF. NN. S. R. E. Cardinalibus Congregationi praepositis pro Tridentini Concilii decretis interpretandis, Apostolica Nostra auctoritate, praesentium tenore, Operam apostolicam a Iesu Christo Operario, canonice institutam in ecclesia paroeciali ad Sanctae Clotildis in urbe Genevensi, in Primariam sive Centralem cum consuetis privilegiis, perpetuum in modum, erigimus atque instituimus. Operae autem enunciatae, sic in Primariam sive Centralem, per Nos erectae Moderatori atque officialibus hodiernis ac futuris, Apostolica pariter auctoritate, largimur ut ipsi, servata forma constitutionis rec. mem. Clementis Pp. VIII Nostri praedecessoris, aliisque Apostolicis ordinationibus desuper editis, alia eiusdem nominis atque instituti opera ubique terrarum, tam erecta quam erigenda, sibi aggregare possint et cum illis communicare valeant indulgentias et spirituales gratias omnes et singulas, eidem apostolicae Operae ab hac Sede concessas, quae tamen cum aliis communicari queant.

Decernentes praesentes Litteras firmas, validas et efficaces semper exstare ac permanere, suosque plenos atque integros effectus sortiri atque obtinere, eidemque Operae apostolicae, sic in Primariam seu Centralem per Nos erectae, nunc et in posterum perpetuo suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Non obstantibus constitutionibus et ordinationibus Apostolicis, ceterisque omnibus, licet

speciali atque individuali mentione ac derogatione dignis, in contrarium facientibus quibuscumque. Volumus autem ut praesentium Literarum transumptis seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate vel officio constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die VIII aprilis MCMXXI, Pontificatus Nostri anno septimo.

P. CARD. GASPARRI, *a Secretis Status.*

SACRA CONGREGATIO CONSISTORIALIS.

DECRETUM CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN MEXICANA REPUBLICA.

Quo expeditiori utiliorique Ecclesiarum vacantium provisioni consuleretur, Mexicanae Reipublicae Ordinarii nuper ab Apostolica Sede petierunt, ut, quae de eligendis Episcopis in Canadensi dominio et Terrae Novae insulis statuta sunt, ad ipsorum quoque Ecclesiam extenderentur. Quorum vota benigne excipiens SSmus Dnus Noster Benedictus PP. XV, hoc consistoriali decreto quae sequuntur, hac super re, praescribit.

1. Pro proponendis sacerdotibus ad episcopale ministerium idoneis ac dignis, conventus Episcoporum fiet singulis trienniis aut saltem singulis quinquenniis, tempore infra assignato.

2. Conventus erunt provinciales, hoc est, omnes et singuli Ordinarii dioecesium uniuscuiusque provinciae convenient simul, nisi forte pro aliquibus provinciis paucas dioeceses complectentibus duas provincias simul convenire decernatur: quod quidem iidem Episcopi proponere poterunt.

3. Vicarii vero Apostolici, si tempus et negotia permiserint, conventibus Episcoporum provinciae suae interesse curabunt, iisdem cum iuribus ac ceteri.

4. *Quolibet triennio* aut *quinquennio*, ut supra dictum est, sub initium Quadragesimae, incipiendo ab anno 1922, omnes et singuli Episcopi Metropolitano suo vel seniori Archiepiscopo (si duae ecclesiasticae provinciae simul conveniant) sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius

etiam dioecesis vel provinciae sacerdotes proponantur; *sub gravi* tamen exigitur, ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

5. Una cum nomine, aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quo principaliter fungitur.

6. Antequam determinent quos proponant, tam Archiepiscopi quam Episcopi poterunt a viris ecclesiasticis prudentibus necessarias notitias inquirere, ita tamen ut finis huius inquisitionis omnino lateat. Notitias vero quas receperint nemini patefacient, nisi forte in Episcoporum conventu, de quo inferius.

7. Nomina quae Episcopi iuxta art. 4^{um} proponent, nemini prorsus aperiant, nisi Metropolitano suo vel seniori Archiepiscopo.

8. Metropolitanus vel senior Archiepiscopus habitis a ceteris Praesulibus candidatorum nominibus sua adiiciat: omnium indicem ordine alphabetico conficiat, et, reticitis proponentibus, hanc notulam transmittat singulis suis Suffraganeis sive Antistitibus, ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

9. Investigationes huiusmodi, earumque causa, maxima secreti cautela peragendae erunt, ut supra, num. 6, dictum est. Quod si Episcopus vereatur rem palam evasuram, ab ulterioribus inquisitionibus abstineat.

10. Post Pascha, die et loco a Metropolitano vel a seniore Archiepiscopo determinandis, quae coincidere poterunt etiam cum loco et diebus assignatis pro ordinariis conferentiis episcopalibus, omnes episcopi convenient ad seligendos eos qui S. Sedi pro episcopali ministerio proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et omne curiositatis studium vitentur.

11. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopo non excepto, tactis SS. Evangeliis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: post hoc regulae ad electionem faciendam legendae erunt.

12. Deinde unus ex Episcopis praesentibus in secretarium eligetur.

13. His peractis, ad disceptationem Praesules venient, ut, inter tot exhibitos, digniores et aptiores seligant. Id tamen veluti Christo praesente fiet et sub Eius obtutu, omni humana consideratione postposita, cum discretione et caritate, supremo Ecclesiae bono divinaque gloria et animarum salute unice ob oculos habitis.

14. Candidati maturae, sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex ministeriorum exercitio comprobata; sanissima et non communi doctrina exornati, quae cum debita erga Apostolicam Sedem devotione coniungatur; maxime vero sint honestate vitae et pietate insignes. Attendendum insuper erit ad capacitatem candidati quoad temporalem bonorum administrationem, ad conditionem eius familiarem, necnon ad eius indolem et valetudinem. Uno verbo, videndum utrum omnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

15. Discussione peracta, fiet hac ratione scrutinium:

(*a*) Qui omnium Episcoporum sententia, quavis demum de causa, visi fuerint in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur; de ceteris, *etiam probatissimis*, suffragium feretur.

(*b*) Candidati singuli ordine alphabetico ad suffragium proponentur: suffragia secreta erunt.

(*c*) Episcopi omnes, Metropolitano non excepto, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris: primum ad approbandum, alterum ad reprobandum, tertium ad abstensionem indicandam.

(*d*) Singuli Antistites, praeeunte Archiepiscopo, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem aestimabunt qui in suffragium vocatur: reliquos taxillos binos in urna alia, pariter secreto, deponent.

(*e*) Suffragiis expletis, Archiepiscopus, adstante Episcopo secretario, taxillos et eorum speciem coram omnibus numerabit, scriptoque adnotabit.

16. Scrutinio de omnibus peracto, liberum erit Episcopis, si id ipsis placeat, aut aliquis eorum postulet, ut inter approbatos plenis aut paribus suffragiis novo scrutinio designetur quinam

sit praeferendus. Ad hunc finem singuli suffragatores nomen praeferendi in schedula adnotabunt, eamque in urna deponent: schedularum autem examen fiet, ut supra num. 15, litt. *e*, decernitur.

17. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, per Delegatum Apostolicum, aliove modo, opportuna consilia ab Episcopis vel Archiepiscopis requirere, ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae; nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi hunc aliumve candidatum magis idoneum censeant; ex. gr. utrum exiguae, ordinatae ac tranquillae dioecesi, an maioris vel difficilioris momenti, vel in qua plura sint ordinanda aut creanda; utrum dioecesi mitioris aëris et facilis commeatus, et alia huiusmodi.

18. Episcopus a secretis, discussione durante, diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus exponentur, quaenam discussionis fuerit conclusio; quinam tum in primo scrutinio tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 17 fuerit dictum.

19. Antistites a conventu ne discedant, antequam ab Episcopo secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia, eamque probaverint.

20. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram hanc Congregationem per Delegatum Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in archivo secretissimo S. Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti immineat.

21. Denique, fas semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius sedis, praesertim maioris momenti, litteras Sacrae huic Congregationi vel ipsi SSmo Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae sedis, patefaciant.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 30 aprilis 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

Aloisius Sincero, *Adsessor.*

SACRA CONGREGATIO DE RELIGIOSIS.

NORMAE

SECUNDUM QUAS SACRA CONGREGATIO DE RELIGIOSIS IN NOVIS RELIGIOSIS CONGREGATIONIBUS APPROBANDIS PROCEDERE SOLET.[1]

PROOEMIUM.

1. Parvus hic Normarum codex nihil aliud est quam sectio prior Normarum pro approbandis religiosis Institutis votorum simplicium, quae auctoritate Sacrae Congregationis EE. et RR., anno 1901, in lucem prodierunt, novo tamen Codici universali iuris canonici accommodata. Secunda enim sectio Normarum, post Codicis promulgationem, iam non videtur necessaria, cum constitutionum scriptores et prae oculis habere debeant canones, qui religiosos respiciunt, et consulere possint probatos auctores, qui de religiosis, post editas praefatas Sacrae Congregationis EE. et RR. Normas, scripserunt.

2. Sicut vero novae Normae antiquarum titulum adamussim retinent, ita et eundem duplicem finem. Huc enim spectant:

(*a*) ut in novis religiosis Congregationibus earumque constitutionibus approbandis stabilis quaedam praxis servetur;

(*b*) ut, tam locorum Ordinariis, quam ipsarum Congregationum Superioribus, documenta et informationes, ad Sacram Congregationem transmittenda, in prospectu sint, quo huiusmodi approbationum negotia facilius et celerius expediantur.

CAPUT I.

De diversis gradibus approbationis religiosarum Congregationum.

3. Quoties aliquis Episcopus, iuxta canonem 492 § 1, novam aliquam religiosam votorum simplicium Congregationem condere opportunum iudicaverit, re adhuc integra, Sacram Congregationem de Religiosis adeat, eam distincte docendo de iis, quae necessaria sunt, ut ipsa Sacra Congregatio de opportunitate novae fundationis mature iudicare possit.

4. Docebit praesertim, quis qualisque sit novae Congregationis auctor et qua is causa ad eam instituendam ducatur;

[1] Nemini liceat sine venia Sanctae Sedis harum Normarum versiones in alias linguas edere.

quibus verbis conceptum sit Congregationis condendae nomen seu titulus; quae sit forma, color, materia habitus a novitiis et professis gestandi; quot et quaenam sibi opera Congregatio assumptura sit; quibus opibus tuitio eiusdem contineatur; an similes in dioecesi sint Congregationes, et quibus illae operibus insistant.

5. Licentia vero obtenta, iam nihil obstabit, quominus novam Congregationem condat. Congregatio tamen ita condita iuris erit dioecesani; ac propterea, etiam post suam fundationem, quamvis decursu temporis in plures dioeceses diffusa, usque tamen dum pontificiae approbationis aut laudis testimonio caruerit, vi canonis 492 § 2, remanet dioecesana, Ordinariorum iurisdictioni, ad normam iuris, plane subiecta.

6. *Decretum laudis.* Est primus actus quo S. Sedes ad novae Congregationis opus manum ita admovet, ut desinat esse simpliciter dioecesana. Per hunc actum, Sacra Congregatio Religiosorum Sodalium negotiis praeposita, praemissa narratione prooemiali fundationis novae Religionis, eius tituli, finis, votorum, formae regiminis ac auctoritatis supremi Moderatoris, concludit: "SSmus Dominus Noster N..., attentis litteris commendatitiis Antistitum, quorum in dioecesibus Instituti, de quo agitur, domus reperiuntur, Institutum ipsum, uti Congregationem religiosam sub regimine Moderatoris Generalis..., praesentis Decreti tenore, amplissimis verbis laudat ac commendat; salva Ordinariorum iurisdictione ad normam sacrorum canonum".

7. Hoc decretum laudis conceditur si, post elapsum a prima fundatione congruum tempus, nova Congregatio satis diffusa fuerit et dederit fructus pieatis, observantiae religiosae et spiritualis emolumenti; de quibus constare debet per litteras testimoniales Antistitis vel Antistitum Ordinariorum, in cuius vel in quorum dioecesibus, seu territoriis, Congregatio habet domos vel domum.

8. Ad obtinendum decretum laudis exhiberi debent Sacrae Congregationi:

(*a*) supplex libellus ad Summum Pontificem, subsignatus a supremo Moderatore et a suis Assistentibus seu Consiliariis;

(*b*) litterae testimoniales Ordinariorum de quibus supra (cf. art. 7); quae litterae obsignatae et sub secreto mitti debent;

(*c*) relatio a Moderatore supremo et a suis Assistentibus seu Consiliariis subscripta, ac ut authentica et veridica ab Episcopo domus principis Congregationis laudandae confirmata, qua exponatur, non modo ipsius Congregationis origo cum nomine fundatoris eiusque praecipuis qualitatibus, sed etiam eius status personalis, disciplinaris, materialis et oeconomicus, addita praeterea notitia de novitiatus institutione, de novitiorum et postulantium numero ac disciplina;

(*d*) Constitutiones ab Episcopo recognitae et approbatae, lingua vel latina, vel italica, vel gallica conscriptae et typis impressae;

(*e*) denique, si agatur de aliqua Congregatione tertiariorum in communi viventium, etiam testimonium Moderatoris generalis primi Ordinis, quo constet eam eidem primo Ordini fuisse aggregatam, iuxta canonem 492 § 1.

9. *Decretum approbationis.* Conceditur decretum approbationis novae Congregationi, si, post datum decretum laudis, per satis diuturni temporis experimentum probatur eius firma compago, constitutionum accommodatio et vigens observantia, regiminis recta ratio, religiosorum studium servandae disciplinae in vinculo caritatis ad intra, et zelus in adimplendis operibus suae Religionis propriis ad extra.

10. De praedictis conditionibus constet oportet tum ex relatione status Congregationis, quam iterum, prout supra in art. 8 *c*) describitur, supremus Moderator exhibere debet, cum supplicem libellum porrigit ad obtinendam approbationem; tum etiam ex commendationis litteris, iterum dandis, ut supra clausis, ab omnibus Ordinariis, in quorum territoriis aliqua novae Religionis domus sita est, tum demum ex constitutionum codice, iterum S. Congregationi exhibendo.

11. Per hoc alterum decretum, de quo sermo est: "Sanctissimus Dnus Noster *N*..., attenta ubertate salutarium fructuum, quos tulit Congregatio religiosa *N*..., attentisque..., eam approbat et confirmat sub regimine Moderatoris Generalis; salva Ordinariorum iurisdictione ad normam sacrorum canonum".

12. Quamvis inter decretum laudis et decretum approbationis congrui temporis decursus, ut supra dictum est (cf. art. 9), plerumque exigatur, nonnumquam tamen, licet raro, decretum definitivae approbationis conceditur, quin huic decretum

laudis praecurrerit. Quod quidem fit, si conditiones in favorem novae Religionis, cum primum se sistit coram Sacram Congregationem, ita sunt numeris omnibus absolutae, ut nulla videatur ratio ulterius differendi definitivam approbationem.

CAPUT II.

De Congregationibus caute tantum, aut nullo modo laudandis et approbandis.

13. Nullae fere, ni forte in missionum regionibus, laudandae approbandaeve erunt Congregationes, quae certo proprioque fine non praestituto, quaevis universae pietatis ac beneficentiae opera, etiamsi penitus inter se disiuncta, exercenda amplectuntur.

14. Cautissime procedendum est in approbandis novis Congregationibus, quae non vivunt nisi ex eleemosynis atque stipe ostiatim collecta. Approbatis inculcanda est fidelis observantia canonum 622, 623 et 624.

15. Nec facile approbandae sunt, praecipue cum votis perpetuis, novae Sororum religiosae Congregationes, quae sibi proponunt finem in privatorum domiciliis infirmos utriusque sexus diurna atque nocturna cura iuvandi, vel domesticum servitium quotidianum in familiis pauperum et operariorum exercendi. Si vero approbatio aliquando et ob iustas causas concedenda videatur, in constitutionibus prudenter praescribantur conditiones et cautelae, quibus Sorores a periculis liberentur.

16. Item non facile conceditur approbatio Sororum Sodalitiis, quae sibi constituant scopum specialem:

(*a*) instituendi in suis domibus valetudinaria aut diversoria pro personis utriusque sexus;

(*b*) instituendi hospitia pro sacerdotibus suscipiendis;

(*c*) docendi in scholis adulescentulorum, aut in iis, quae mixtae dicuntur, in quibus scilicet pueri et puellae simul congregantur.

17. Multo minus approbantur Congregationes quae sibi assumendum proponerent curam immediatam puerulorum in cunis vagientium, vel mulierum parturientium in domibus, vulgo dictis *Maternitatis*, vel alia huiusmodi caritatis opera, quae virgines, Deo dicatas et habitu religioso indutas, dedecere videantur.

18. Demum animadvertendum est, nullam virorum Religionem, ad normam can. 500 § 3, sine speciali privilegio, posse sibi subditas habere religiosas Congregationes mulierum, aut earum curam et directionem retinere sibi specialiter commendatam.

CAPUT III.

De approbatione constitutionum.

19. Pro obtinenda constitutionum approbatione supplex libellus, subsignatus a Moderatore supremo cum suis Assistentibus seu Consiliariis, Sacrae Congregationi Religiosorum Sodalium negotiis praepositae porrigendus est, una cum constitutionum codice, relatione et commendationis litteris, prout supra, in art. 8 (*b*), (*c*), (*d*) et 10.

20. In approbandis vero constitutionibus Sacra Congregatio per hos fere gradus procedit:

(*a*) *Dilatio cum animadversionibus.* Nimirum si, instituto examine, constat multis correctionibus constitutiones indigere, differtur ad opportunius tempus petita approbatio, atque interim communicantur animadversiones, quibus ea indicantur, quae praecipue in exhibitis constitutionibus corrigenda, reformanda, addenda vel demenda sint.

(*b*) *Approbatio ad experimentum.* Si exhibitae constitutiones tempore et usu non satis comprobatae videantur, et ceteroquin nec plurimis nec gravibus animadversionibus obnoxiae sint, fit ex officio prima correctio in textu; et datur decretum quo SSmus constitutiones, prout in correcto exemplari continentur, ad certum tempus, ex. gr. ad septennium, per modum experimenti, approbat atque confirmat.

(*c*) *Approbatio definitiva.* Cum denique sufficiens praecesserit experimentum, constitutionum codex, in paucis iam emendandus, absolute corrigitur, et datur decretum quo SSmus constitutiones definitive approbat atque confirmat.

21. Quae vero de approbatione constitutionum disiuncte hucusque descripta sunt, coniunctim saepissime cum approbatione Congregationis hac ratione procedunt:

(*a*) cum decreto laudis Congregationis dantur interdum opportunae animadversiones in folio super constitutionibus, termino praestituto, intra quem constitutiones ipsae emendatae Sacrae Congregationi iterum exhibendae sunt; quae tamen, si

multis indigeant emendationibus, communicantur Congregationi, antequam concedatur decretum laudis; ita ut, in utroque casu, omne ius constitutiones propria auctoritate immutandi, vel emendandi, ademptum censeatur, post obtentum decretum laudis;

(*b*) regulariter approbatio Congregationis conceditur, una cum decreto, quo constitutiones in textu emendatae approbantur, saltem experimenti gratia ad certum tempus.

Caput IV.

De excludendis a textu constitutionum.

22. Excludenda sunt a textu constitutionum:

(*a*) praefationes, introductiones, prooemia, notitiae historicae, litterae hortatoriae vel laudatoriae, exceptis decretis laudis et approbationis a Sancta Sede concessis;

(*b*) citationes textuum Sacrae Scripturae, Conciliorum, sanctorum Patrum, theologorum et quorumvis librorum vel auctorum;

(*c*) citationes dispositionum, sive peculiaris directorii, sive privati caeremonialis aut manualis, sive cuiuscumque codicis consuetudinum vel usuum Congregationis, ne forte praefati libri aut codices approbati videantur; quamquam huiusmodi libros ad Sacram Congregationem mittere oportet, ut de eis opportune cognoscere possit;

(*d*) quaevis mentio e legibus civilibus, de ordinationibus magistratuum civilium, de approbatione gubernii et similibus;

(*e*) omnia ea quae respiciunt munera et officia Episcoporum et confessariorum: cum pro his non scribantur constitutiones, sed pro religiosis;

(*f*) ordo studiorum et normae vivendi pro alumnis ac minute descripta horaria actuum diei pro domibus et operibus Congregationis;

(*g*) quaestiones theologiae dogmaticae vel moralis, decisiones doctrinarum controversarum, praesertim in materia votorum;

(*h*) termini iuris canonici qui Congregationibus religiosis applicari non possunt; verbi gratia, *Regula, Ordo, Monasterium, Moniales*, etc.; quorum loco respective dicendum est: *Constitutiones, Congregatio religiosa*, seu *Religio votorum simplicium, Domus, Sorores*, etc.

(*i*) licet brevia spiritualis et religiosae vitae documenta sint opportuna, excludendae tamen sunt prolixiores instructiones asceticae, exhortationes spirituales ex professo, et mysticae considerationes, quae omnia aptius pertractantur in libris asceticis: cum constitutiones continere debeant tantum leges constitutivas Congregationis et directivas actuum communitatis, sive quod ad gubernium attinet, sive quod ad disciplinam et normam vitae;

(*k*) minutissimae quaelibet praescriptiones circa secundaria et infima officia, quae respiciunt culinam, valetudinarium, vestimentorum curam, etc.: cum istae gravitatem textus constitutionum a Sancta Sede Apostolica approbandarum, minime deceant;

(*l*) dispositiones denique cuiusvis generis, quae, sive explicite sive implicite, aliquid contra ius contineant.

CAPUT V.

Generalia in constitutionibus requisita.

23. Constitutionum codex continere debet ea quae respiciunt notiones et dispositiones:

(*a*) de religiosae Congregationis natura, votis, membris et modo vivendi;

(*b*) de Congregationis gubernio, administratione et officiis.

24. Haec vero omnia distribui possunt in duas, tres vel quatuor partes, sed summopere commendatur brevitas, claritas et optimus ordo.

25. Constitutiones dividantur in partes, partes in capita, capita in articulos seu paragraphos; hisce praeponantur numeri ab initio ad finem progredientes.

CAPUT VI.

Specialia de titulo.

26. Titulus seu nomen Congregationis religiosae desumi potest vel a Dei attributis, vel a Sanctae nostrae Religionis mysteriis, vel a festis Domini et Beatissimae Virginis Mariae, vel a Sanctis, vel a fine speciali ipsius Congregationis.

27. Ne nomen seu titulus Religionis iam constitutae usurpent novae Congregationes, iam cautum est in canone 492 § 3. Ut igitur huic dispositioni satisfiat, debent novae religiosae Con-

gregationes aliquid saltem titulo iam approbatarum addere, quo distinctio inter singulas satis appareat.

28. Cavendum insuper, ne tituli religiosarum Congregationum vel nimis artificiose compositi sint, vel quampiam devotionis speciem, a Sancta Sede Apostolica non probatam, exprimant aut innuant.

DECRETUM.

Sanctissimus Dnus Noster Benedictus divina Providentia PP. XV, in audientia concessa die 6 martii 1921 R. P. D. Secretario Sacrae Congregationis de Religiosis, audito suffragio Eminentissimorum ac Reverendissimorum Patrum Cardinalium eidem Sacrae Congregationi praepositorum, suprascriptas Normas, ab eadem Sacra Congregatione servandas, approbavit.

Datum Romae ex Secretaria Sacrae Congregationis negotiis Religiosorum Sodalium praepositae, die 6 martii 1921.

TH. CARD. VALFRÉ DI BONZO, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

27 June, 1921: Monsignori Joseph Byrne, Francis Dowd, Theodore Mesker, Francis Roell, Francis Unterreitmeier, of the Diocese of Indianopolis, named Domestic Prelates of the Pope.

8 August: Mgr. Godfrey Raber, of the Diocese of Denver, named Protonotary Apostolic *ad instar participantium.*

10 August: Mr. John K. Mullen, of the Diocese of Denver, named Knight of the Order of St. Gregory the Great, civil class.

22 September: Mr. John Lonergan, of the Archdiocese of Philadelphia, named Private Chamberlain of Cape and Sword (supernumerary).

Mr. Ovid de Saint-Aubin, of the Archdiocese of New York, named Knight of the Order of St. Gregory the Great, civil class.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

ACTS OF POPE BENEDICT XV: (1) Letter of congratulation to the Very Rev. Bede Jarrett, O.P., Provincial of the Dominican Order in England, on the occasion of the opening of the Dominican house of studies at Oxford. (2) Letter commending the society entitled "Opera Apostolica a Jesu Christo Operario", and erecting it into a Primary or Central Society with power to attach to itself societies of the same name everywhere.

S. CONSISTORIAL CONGREGATION issues a decree determining the method of submitting names to the Holy See for episcopal appointment in the Republic of Mexico.

S. CONGREGATION OF RELIGIOUS gives the rules to be followed in applying to Rome for approbation of religious congregations.

ROMAN CURIA announces officially some recent pontifical appointments.

THE CHARM OF CHRISTMAS CAROLS.

Almost two thousand years ago, the Wise Men followed the Star, and year by year ever since there has been woven round the festival all manner of fascinating folklore. Our heritage is the culmination of centuries, and ours the enjoyment of stories and song age-old. Carol singing and Christmas have become synonymous from long association. The original meaning of the word "carol" seems to have been both song and dance, for the angels of the early Italian masters are portrayed as dancing while they sing, and there is a custom in York Minster to accompany the singing of carols at Christmas time by dancing.

The word "carol" has given a bit of trouble to the philologists. Many suggestions as to the derivation of the word have been offered, but few have been given credence. It is now believed to have come from the prolific and common root "chor", which is associated with the old song and dance or both. In its present form the word seems to have reached us from the medieval "caroula."

St. Francis of Assisi is claimed to have been the originator of the carol and of the custom of placing a model of the Holy Family in the stable in church at Christmas time. Yet it cannot be denied that the first Christmas carol of which we have knowledge is the mighty "Gloria in excelsis", sung by the angels to the shepherds on the night of the Nativity of our Blessed Lord. In the second century, the Christians celebrated public worship on the night of the Nativity and then solemnly sang the angels' hymn. In the fourth century the chant was introduced into religious ceremonies. In the twelfth century the monks celebrated Christmas with the reciting of legends and verses and the singing of Christmas hymns.

It was in the Middle Ages principally that carols and caroling came into general use. They were the material and formed the themes of trained choruses in the churches and at the courts. King John in 1201 gave 25 shillings to the clerks who chanted "Christus vincit" before him on Christmas; and these spiritual songs were gradually introduced into palace and private homes, together with others for the same purpose, but of a lighter vein, which were found acceptable; and thus the carol had its origin. Christmas was primarily the great festival of kings from the crowning of Charlemagne in 800 A. D. to the coronation of William the Conqueror in 1066 A. D. on Christmas Day. At this time there were two distinct types of carols: the religious, usually sung by chorus boys, and festive carols, sung at feasts, and crownings of kings. The majority were purely devotional, founded on the beautiful story of the "birth of Christ in Bethlehem town".

In the fifteenth century the Lowlands had their carols similar to the English. There is a story on record of a plague in Goldsberg, in 1553, which carried off two thousand five hundred persons, leaving not more than twenty-five alive in the place. The plague having abated, one of the few survivors

went out on Christmas eve and sang a carol according to an old custom. He was gradually joined by others, to excite each other to thanksgiving, and thence rose a custom for the people to assemble in large numbers on Christmas morning to sing carols beginning with, " Unto us this day is born ".

The term " carol " appears originally to have signified a song joined with a dance, a union frequently used in early religious ceremonies. It was however applied to joyous singing and thus to festive songs; and as these become more frequent at Christmas it has for a long time past designated those sung at this feast. As the customs of paganism and most Christmas observances are a mixture of both song and dance, so the early carols are strange jumbles of theology and conviviality. In one of the old manuscripts there are two carols to be sung to the one tune, the first one called, " The Angel Gabriel " and the second " Bring us in good ale ". There are also touches of humor in some of the carols, due perhaps to the influence of the Mystery Plays, during the performance of which they were often sung. In the story of Dives and Lazarus, the poor man at his death is guided to heaven by good spirits with the prospect of " sitting on an angel's knee," but Dives at his death is guided by evil spirits to hell, where he will have to " sit upon a serpent's knee ".

The real mission of the old carols was to furnish dance tunes. This was the case especially in France and England. In Chaucer's time it meant dancing interspersed with singing. To us, however, it means nothing but song, and really our acceptance of the word is more fitting. There is little doubt but that the singing of carols grew out of the medieval Mystery Plays. In the twelfth century, to entertain and instruct the people, the Church gave all manner of Mystery and Miracle Plays. The priests used to place a crib containing a bambino at the side of the altar. This custom you may witness to-day in our churches. Around the crib was erected a miniature stable with all the realistic accessories. In the Coventry Mysteries there is a charming carol concerning these representations of the Nativity.

The directions given by Coussemaker in his *Drame Liturgique* call for a procession of men in shepherd attire to enter the church, reverently approach the artificial manger, and, as

they draw near, the priests thus address them: "Quem queritis in praesepio?" The shepherds respond antiphonally: "Salvatorem Dominum Christum." Then women dressed as midwives withdraw the curtain and show to the shepherds the Babe, "lying in a manger."

The Christmas Mystery Plays always reach a climax with "Gloria in excelsis Deo". From these plays it is probably that our Christmas carols were evolved in the form we have them to-day. First, they were secular, and then sacred. From the church they were carried to the home, and thus formed the basis of the extensive carol literature of Germany, France, England, and Austria. In the early parts of the seventeenth-century carols in Britain, noëls in France, and the Weihnachtsgesänge in Germany and Austria were in their zenith.

Some of the old English carols are still in use, such as "Christ was born on Christmas Day", "Good King Wenceslaus", "God rest ye", "Good Christian Men", and of course the universal "Adeste Fideles" or "Oh Come All Ye Faithful". The subject of Christmas carols is an extensive and interesting one. Fortunately many specimens have been preserved, so that it is possible to trace almost to their origin many of the old tunes and poems. Christmas without the old carols is like Hamlet with Hamlet left out. Every choir should include in its Christmas program the old Catholic custom of singing a number of the old carols at Christmas time. They have not only devotion, but furnish the proper atmosphere.

In the earlier times, music, both instrumental and vocal, was introduced into religious ceremonies and was a necessary accompaniment to all the religious games and feasts. In the records of the Greeks, Romans, Egyptians and other great nations of antiquity, we find descriptions which show the close connexion of music and festivals. The Druids, the Anglo-Saxons and the Gothic nations made great use of hymns in their public worship. One of the earliest of the Hebrew songs on record is the song of Meriam and her companions on the overthrow of the Egyptians. No doubt here we have the origin of the religious and festive character of the carol. The curious blending of the religious and the secular in carol singing is greatly due to the fact that the time of the year which the

Church eventually selected for the commemoration of the Birth of our Blessed Lord happened to coincide with a heathen feast of great antiquity, handed down from time immemorial through the Druid's winter feast, the Roman Saturnalia, and the Scandinavian feast of the Yule.

At the present time carol singing forms a prominent part of the Christmas service in all churches, non-Catholic as well as Catholic. There is an attempt to revive the beautiful custom of carol singing on the steps of church and temple, a notable return to an effective and impressive celebration. Probably the most sung carol in America to-day is the familiar exaltation accredited to J. Reading in 1692, "Come All Ye Faithful". Carol singing has a firm root in the hearts of the human race, and as an expression of the greatest event in all history, the birth of the King of Kings, it has also a perennial charm as poetry and song. It has become an almost universal custom throughout Christendom.

In France the custom of carol singing was of very early date, and there are many collections of them. They are called "Noëls". All these early carols were crude, and some of them sound almost grotesque to us of to-day. But these have been replaced by modern carols and anthems that express more thoroughly the spirit of the joyous season of Christmastide. But the custom is a gracious and a pleasing one and well worthy of the widest usage. It must be said of these later carols that they are carols in the strict sense of the word. A carol without a strongly expressed belief in the Incarnation is no carol at all. A carol must relate in one way or the other to that most solemn event in all history, the Birth of Christ at Bethlehem.

One of the most famous of the old English carols is:

God rest you, merry gentlemen,
  Let nothing you dismay.
For Jesus Christ, our Saviour,
  Was born upon this day.
To save us from Satan's power,
  When we were gone astray.
Oh tidings of comfort and joy,
  For Jesus Christ, our Saviour,
Was born on Christmas day.

Another more modern English carol by Alfred Domett breathes a deeply religious Christmas spirit:

It was the calm and silent night.
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea.
No sound was heard of clashing wars,
Peace brooded o'er the hushed domain;
Apollo, Pallas, Jove, and Mars,
Held undisturbed their ancient reign
In the solemn midnight,
Centuries ago.

'Twas in the calm and silent night,
The senator of haughty Rome,
Impatient urged his chariot's flight
From lordly revel rolling home;
Triumphal arches, gleaming, swell
His breast with thoughts of boundless sway;
What recked the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago.

Within that province far away
Went plodding home a weary boor;
A streak of light before him lay,
Fallen through a half-shut stable door
Across his path. He paused, for naught
Told what was going on within;
How keen the stars his only thought,
The air, how calm, and cold and thin,
In the solemn midnight,
Centuries ago.

It is the calm and silent night.
A thousand bells ring out and throw
Their joyous peals abroad, and smite
The darkness—charmed and holy now.
The night that erst no name had worn—
To it a happy name is given;
For in that stable lay, new-born,
The peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago.

Detroit Seminary. F. J. KELLY.

A COMMUNION GUILD FOR THE YOUNG.

There are numerous ways in which priests keep the boys and girls who have left school, attached to the church of their parish. We have the Sodality of the Blessed Virgin, Junior Holy Name Society, Boy Scouts, literary societies, clubs, and other organizations, into which we gather the young between the ages of fourteen and seventeen, that most critical period in determining their sense of moral and religious duty. These associations have their rules, their meetings, fees, anniversaries, and local diversions, under proper supervision. This regularity and discipline of obligation has its advantages, but it does not embrace all classes of the young whom we want to hold within the fold.

Many boys, especially those in country parishes, or who are employed in stores, railroad offices and as telegraph operators in the city, cannot or are not disposed regularly to attend meetings, whether for self-improvement or entertainment. The payment of fees is at times irksome; and demands of service at home, or the satisfying of those attractions of personal friendship which later on ripen into love and marriage, play an inevitable part in many a young life and prevent the fulfilling of obligations imposed by associations which appeal to a large class of our young Catholics, but not to all. We lose as a consequence a considerable number of boys as active church members, even if they retain their religious convictions and attend Mass and make their Easter duty. The danger of loss of fervor or of interest in the affairs of the Church and of the parish is naturally greater in the case of boys than of girls. The latter are less apt to be withdrawn from the moorings of habitual devotion, and the Sodality of the Blessed Virgin, which was originally meant for boys chiefly, has become almost wholly a girls' association.

These considerations have led to the establishment of a guild, formed, under the direction of the pastor, among the boys who are on the point of leaving school. Five or six of the more influential members are selected. They are instructed regarding the influence of holding together by the bond of regular reception of Holy Communion, one day each month. Their enthusiasm is made to arouse others to join

them in the General Communion movement. The priest keeps in touch with these leaders, who become his assistants or lieutenants. Their duty is to keep a list of the boys who live near, forming the Communion band; and to remind every lad on the day preceeding, or at an opportune time, of the promise to receive Holy Communion in a body. This committee must hold together; and it is easy to direct them at periodical meetings in the priest's parlor. For the general body there are no meetings; no expenses. If they wish voluntarily to arrange for a common breakfast, or other objects that tend to facilitate the purpose of the general Communion, or strengthen the bond among them, they arrange the matter among themselves.

This method has wonderfully prospered the Holy Name Society among men. With boys the matter is of far greater importance, for it meets precisely *the point at which the leakage from the Church begins.* At school they are kept good, not merely by a sort of coercion, but by the community spirit that fosters what is good and right around them. Their idea is that they will always be good. When they leave school, however, they are not only bereft of the two great helps of individual direction and of the community spirit, but they meet with systematic depreciation of virtue and ridicule of religion. A boy who is isolated in his practice of piety finds it hard to withstand cynicism from his elders. If he is a part of a crowd which in common performs a devotional exercise he loses self-consciousness, frequently becomes enthusiastic, and is never ashamed of his piety. Keep him associated with a set of lads who persistently practise religion by going to Holy Communion, and you steady him. If he keeps his courage until he is nineteen, his faith and moral status are usually secured. He has taken his path and will rarely leave it. Up to that time he is in the plastic stage; he looks for a definite mould in his surroundings, and takes the shape these give him. Although he is likely to remain imitative, which is a quality of the youth, his normal instinct in a crowd is to submit to the ruling influence that leads, whether it be good or bad. The example of a number of young lads going to Holy Communion is an inspiring sight even for grown people. It is the best of sermons. Example draws, and mothers and fathers

will look ahead to see their sons as members of this volunteer band, a body guard of the Divine Master.

Many a pastor has doubtless long ago found some such method to be a help to his work in the parish. But the movement, common enough perhaps in Catholic countries, such as Belgium, has obtained a new vogue recently in Australia.

The young people themselves have to supply the two big helps that are wanted when they leave school. They can do that easily. Oftentimes they are the only ones who *can* do it. There are always a few splendid and enthusiastic boys in every parish. Half-a-dozen will be sufficient to start the guild. Let them meet together, and make out a list of all the boys they know who have left school; and each lad should be responsible for, say, half-a-dozen lads attending the monthly Communion on a fixed day. *A word from a boy to a boy friend is better than an hour's lecture or sermon.* Let these young "apostles" be not afraid to go to the priest for assistance and guidance, and also for names of others whom they will get to join them for the general Communion. The priest will be only delighted that they come to him, especially now that they have become the biggest help he has got. Sometimes the lads arrange for games, baseball, and football matches, etc. This adds interest and keeps the young fellows together. On general Communion Sunday they usually wear a medal of the Sacred Heart attached to red or cerise ribbon. The secretary—one of the young fellows themselves—keeps a roll, and marks it every month.

1. *There are no meetings*, except one, viz., once a month *at the Holy Table* (when they go to Holy Communion in a body).
2. *There are no expenses* (except the few pennies for the ribbon and medal).
3. It is helpful if seats can be reserved near the altar; and it is very edifying when the lads sing hymns during their Communion Mass.

The Guild of the Sacred Heart has the approval of His Excellency, the Apostolic Delegate; of His Grace, Dr. Kelly, the Archbishop of Sydney; of the Most Rev. Dr. Mannix, Archbishop of Melbourne; the Most Rev. Dr. McCarthy, Bishop of Bendigo; Dr. Gallagher, Bishop of Goulburn.

It is not necessary that the Guild should be under the patronage of a special title, such as the Sacred Heart. It may often be a distinct advantage, and help to cultivate the home or parish spirit to have it named after the Patron of the Church, who thus becomes sponsor and example from which illustration and intercession may be gained.

As introduced in many places in Australia, with the approval of Archbishop Cattaneo, the Apostolic Delegate, it has done a great good in preserving the allegiance of the young, especially the boys, to the Church. Father J. C. Hartnett, S.J., of Adelaide, South Australia, who furnishes the information contained in this paper, answers the objections that may be offered to the introduction of the Guild when there are so many other devices aiming at a similar end. The matter is in no sense a novelty: going to Holy Communion is both an ancient and a universal practice in the Church. To continue what the children have learnt to do while at school is easier than to bring them back to it after a lapse or neglect for a long time when out of school. As for the objection that it multiplies devotional societies which have a similar purpose, it has already been stated that the object is to keep the boys who are likely to avoid or fall away from the Sodality, Confraternity, or club which enjoins attendance at times when it is difficult or impossible to go. Sunday Communion can rarely if ever interfere with social obligations or home duties in the case of boys.

THE NEW NORMAE FOR OBTAINING THE APPROBATION OF RELIGIOUS COMMUNITIES BY THE HOLY SEE.

In 1901 the Sacred Congregation of Bishops and Regulars issued a set of rules to be observed by newly-founded congregations of religious in applying for Pontifical approbation. These rules, known as "Normae", also specified certain conditions under which the desired approbation would be granted.

When the new Code of Canon Law was issued, some of the regulations of the "Normae" were incorporated in the canons, with certain changes in the observances of the religious rule. These govern also the older congregations, chiefly those of so-called simple vows whose Constitutions had already been approved in Rome. The new Canon Law touching religious

communities calls for a revision of the first part of the old "Normae". This revision by the Sacred Congregation for Religious forms a new set of rules or "Normae", the text of which we print in our *Analecta* of this issue. The object of the new regulations is to bring about uniformity in the mode of applying for approbation of recent religious institutes, and at the same time to furnish bishops and religious superiors with full information regarding the procedure to be followed in applying for approbation.

The Holy See reserves to itself the right to issue authentic translations of these "Normae", since only thus can errors and misunderstandings be avoided. But we may for the purpose of fixing attention upon the matter give here a summary of what is required in order to obtain Pontifical sanction for newly-organized religious communities, while at the same time indicating the spirit in which Rome deals with Constitutions and Rules for religious communities in general.

Application for approval of a religious community as set forth requires complete but brief statements regarding:

the founder of the society, i. e. his or her name, character, antecedents, etc.
title of the Society as a religious body;
form of habit (dress);
prospective sources of maintenance;
characteristics that distinguish the new congregation from others of a like or similar character already in existence and in the same locality.

The petition is addressed to the Sovereign Pontiff and contains, in addition to the above data, the testimonial letter or letters of the Ordinary or Ordinaries under whose jurisdiction the society operates. It may be that the houses of the society are in different dioceses, the Ordinaries of which remain superiors over their respective communities, and have a voice in their direction until Rome has approved the Constitutions. By this approval the internal management of the society is withdrawn from the jurisdiction of local ecclesiastical authority.

Besides the episcopal testimonials there is to be presented a succinct history of the origin, progress and work of the society up to the time of making application for Pontifical approbation.

Finally, a copy of the Constitutions by which the society is governed must accompany the request for approbation. If these Constitutions are taken from one of the older congregations, as in the case of tertiaries, they must have the sanction of the superior general of the (first) order, and a testimonial letter from the same to that effect.

The first step in the procedure of approbation is the obtaining of the so-called *Decretum Laudis*. It is given after due examination of the aforementioned documents with certain recommendations, changes, and corrections. When these have been incorporated and observed for a definite period, by way of trial, the final approbation is accorded.

The advantage of express approbation in form of a *Decretum* by the Holy See is that it carries a certain guarantee of stability, apart from the protection against undue interference on the part of qualified ecclesiastical personages. Before the *Decretum Laudis* is issued, the religious activity of the society remains entirely under the direction and control of the Ordinary, who may prohibit its work as a body corporate under Catholic auspices, or modify its Constitution and Rules to harmonize with the general policy of diocesan administration.

Since, after Pontifical Approbation has been given, no legitimate changes of the scope or the methods of the society can be undertaken without leave from Rome, it may, during the evolutionary stage of a religious organization, prove beneficial to delay the request for Pontifical Approbation. Moreover, there are certain classes of activities under religious auspices to which Rome will not easily give its permanent and explicit Approbation, owing to the danger of deflection or of secularism which easily opens the door to abuses for which religion might be made unfairly responsible. Hence, while the Church approves all manner of charities in relief and education work, she indicates her cautions of the dangers involved particularly in organizations of women who as a religious community propose to minister to the poor and sick in their homes, indiscriminately night and day; in hospices and sanitariums for both sexes; in schools adopting the coëducation system for youth, and in certain kinds of maternity and infant asylums. Here the lay nurse is less exposed to the danger of scandal tarnishing the name of religion by the exercise of functions

which demand a certain freedom offensive to the sensitive delicacy called for and expected from those who wear the religious habit. Under guarantee of proper safeguards the Church approves such organizations. For the rest, she leaves them to the vigilant care of the bishops.

In conclusion, the new "Normae" indicate what is to be especially avoided in the drawing up of Constitutions for religious communities, and in the presentation of the accompanying documents asking for approbation, namely useless verbiage, injection of devotional sentiment, references to persons, times, places, and circumstances which add nothing to the clear and succinct exposition of the matter required.[1]

WINNING NON-CATHOLICS AND SUPPORTING THE PARISH.

In a country like ours these two constitute our principal problems. Our churches are, for the most part, not endowed, and must live on their income from day to day, and in nearly every instance, too, our parochial boundaries contain a large number, often a majority, of non-Catholics. To their credit be it said that most of our pastors are alive to the problems which are involved in this peculiar situation. The only question is how to do one's full duty by both sides. It is our purpose to try to outline, largely from experience, some practical ideas which may assist the priest in fulfilling these obligations.

The first matter of concern is, of course, caring for the running expenses of the parish itself. In our system the pastor is nearly always directly charged with this duty, and acts as treasurer for all general and special funds. This plan has both its virtues and its defects. It prevents the possibility of the priest's being hampered, as many Protestant ministers are, by the moneyed men of the parish, and by all the evils of "trusteeism," but at the same time it lays upon the pastor immense burdens which may easily crush him unless they are properly adjusted. Many a conscientious and consecrated priest has gone to an early grave because of the herculean load which parochial finance has laid upon him.

[1] The complete text of the new Normae, official translations of which the Sacred Congregation reserves to itself, is found in the Analecta of this number of the REVIEW.

It is not our purpose to give a history of how our present methods grew up. The writer is not sufficiently familiar with that phase of American Catholic practice to do so, did he desire it; but what we find in most places is describable as a system of pew-rents for ordinary parochial expenses, to which are superadded monthly and special collections to meet requirements of the Ordinary or needs of various sorts. Special expenses (and sometimes the usual ones also) are cared for additionally by means of fairs, bazaars, and kindred money-taking devices. And sometimes the methods employed seem very crude and even ethically undesirable. But what to do about it? I have had many pastors ask me questions along this line, and some of them, having read my contribution in THE ECCLESIASTICAL REVIEW for May, 1920, entitled "A Method of Mission Support", have asked me to go more deeply into the subject and give a complete outline of plans which I have explained to them by word of mouth.

The second duty, of caring for those outside the Fold and attracting them within it, sometimes seems a thing apart from the usual matter of running parochial affairs, and in the past the most that many really zealous priests have felt able to do has been to arrange for an occasional "mission to non-Catholics," held for a week or two, once in two or three years. This is better than nothing at all; but, after all, it is but a spasm, where a steady continuous effort is required for the best results. What we need is to attract non-Catholics to our ordinary services, to give them a chance to know us as we are, and so to come under the spell of the Truth and to feel at home in the Presence of our Lord on His Altar. And, speaking from personal knowledge, I can say that there is nothing which so effectively prevents this as our present methods of church finance.

The average Protestant congregation is well managed financially. This is due in a large measure to the application of "business methods" to their financial problems. And for this, in turn, they must thank the fact that usually a business man is treasurer of the church. It is not necessary for us to adopt the evils of their method or to take it over whole, but we can learn from them. "The children of this world" have ever been "wiser in their generation than the children of

light", and our Lord Himself suggested that we adopt what is good in their wisdom. They have, far more than we, a problem in securing church attendance, and of drawing outsiders to their services, and they have learned that, if money appears in the foreground, people will be scared off.

We sometimes forget that no article of the Catholic creed is involved in the matter of pews, or their rental. Indeed pews are comparatively modern and the rental or possession of them dates from the worst period of English ecclesiastical history and is really not a Catholic practice at all, but a Protestant one. It was only after the common people were despoiled of their faith that the "squire" was boxed off in a place where the vulgar herd might not intrude. But we cling to this unsocial scheme with a tenacity which is hard to understand.

In casting about for a satisfactory method of support Protestants generally have abandoned rented pews. It is now hard to find a non-Catholic church where the system is still in vogue. In several Episcopalian parishes where pews were not only rented but bought and sold outright, the parish itself has purchased them when no other settlement was possible and has made them henceforth free. The Catholic pastor when one approaches him on this subject, immediately says he cannot support his church without pew-rents. Protestant ministers said exactly the same thing thirty years ago, but it has been done for them. In their case it came about because laymen (who had charge of the finances) saw that the change was desirable. The present task is to convince our clergy that it is so. The purpose of trying to do it is because I am convinced that it will produce larger parish revenues and also will help in the duty we owe toward our separated brethren and will make it easier for them to come to our churches.

No man can come to a saving faith "except the Father draw him", but much besides the God-given impulse is necessary to get him to a full acceptance of it. The human element is very strong, and, however willing the spirit, the weakness of the flesh asserts itself. A stern woe is pronounced against those who place a rock of offence in their brethren's way. Probably the best method that could be devised for keeping non-Catholics out of the Church is the "pay-as-you-enter" system, now happily falling into abeyance. My own non-

Catholic training is still influential enough to give me a sort of shudder when I see it. Personally I doubt if I should ever have crossed the sill of a Catholic church had I, in my non-Catholic days, met with some of the zealous young men I have sometimes found guarding the portals since my submission to the Church. It is not a question as to how defensible the method may be. It does drive the stranger away, and that is enough to condemn it in a missionary country like ours, where we are called upon to assist our Lord in His chosen task —"Them also I must bring". Neither can I be made to believe that Catholics have such a low morality that they would cheat the Lord and fail to pay unless they were held up at the door and made to do it. I am sure that they have too high a regard for the precepts of the Church to need such highway-manry. And there is no reason why our ordinary services and the everyday management of our churches should not be arranged with regard to making them appeal to the non-Catholic. That the things we do are harmless in themselves and that they are done in all innocency makes little difference in their effect. I think I know the Protestant mind pretty well, and I am free to say that there is no one thing which so offends as crudity in money matters. We must avoid occasions of scandal. And scarcely less deterring is the constant harangue about money which is heard in some of our parishes. It merely confirms the occasional visitor in what he has been told, namely: that Catholic priests are mere money-grabbers, and that they bulldoze their people into giving large sums that they may batten upon the proceeds which their dupes supply. The first essential, therefore, if we would make our churches attractive, is that money-collecting machinery be kept out of sight. There are other things needful, maybe; but I am not lecturing priests on things that appertain to their office. That task is for the seminary professor, and not for the layman, even though he may once have been a missionary clergyman.

Let us then proceed to the consideration of parish finance. It is comparatively easy to reckon the principal needs of any parish for a year. There are certain fixed charges for salaries, heat, light, and equipment which must be met, and which can be approximated with considerable accuracy. There are other

charges, not so constant, such as repairs, which must be figured in. And lastly there are the occasions on which the bishop orders a special collection, and there should be contributions to the general missionary work of the Church. The first thing is to get an estimate of each of these. It is just here that I would plead for a larger use of the laity. In nearly every parish there are men of business experience who would gladly assist in compiling a scientific budget, and if they did so assist, it would inevitably quicken their sense of responsibility for the parish welfare. I can imagine nothing which would so tend to increase the layman's realization of the burdens of the priest's office like having a knowledge of the material side of that load. There could well be a committee of responsible laymen charged with making up the budget under the pastor's direction and with his help. This committee should be as large as could conveniently be handled, for the more who have had a part in the struggle of "making the garment fit the cloth" the better.

Once the budget for parochial expense is made, assessments and extra-parochial obligations must be taken into consideration. There are the *cathedraticum*, diocesan charities, diocesan educational funds, seminary collections, and finally, but by no means least important, the parish's just share of the support of Catholic missions, home and foreign. And none of these things can prosper if left to haphazard. System is valuable and necessary to any adequate fulfilment of the corporate parochial duty. Making a proper estimate of these is the second step, and it also should be cared for by the above-mentioned committee.

Then comes putting all this into operation, and that is no overnight matter. It must be prepared for, planned, worked out with scientific exactness, but it is not so formidable a task as many pastors have thought. It can be done in a parish of any size, and under any set of conditions. Here again I am speaking from experience. I have seen it operate in a large city congregation, in a church in a medium-sized city, in small towns, and among the scattered inhabitants of the great plains. In putting such a plan into effect the Catholic priest has a great advantage over his Protestant brother. The Church has laid down support of one's pastor as a binding obligation. With

Protestants it is largely a case for persuasion, to be fulfilled if one happens to "like the minister". The Catholic priest has all his people present every Sunday; he does not have to go over half his ground the next week for the benefit of those who did not come the week before. These things enable him to work out the plans in a shorter time, but they must be presented nevertheless. I should say that two or three Sundays ought to suffice to explain the plan. Let a brief talk be given along with the announcements explaining, first, the already well-known necessity for parish support. Then there should be an outline of extra-parochial expenses. It will be an eye-opener to many who have thought that the upkeep of the rectory, together with a few candles, a little oil and some incense constituted the whole of the church's expenditures. Next there should be carefully explained the budget idea; how it saves waste, how it gives one a real basis for calculating expense, and how it makes possible an intelligent survey of the needs. After this a plea that people will make definite pledges, on a weekly basis (whether paid every week or not), not so much per capita, but according to income, these pledges to be divided into two parts—one for the parish and one for the outside. This latter should be urged as an obligation incumbent upon us because we are Catholics, members of the "holy Church throughout all the world". The reverend clergy need no sermon outlines from me to tell them how to present this phase of the matter.

Then, too, there must be explained the "mechanics" of collection, and I know of nothing which approaches the duplex envelope system for effectiveness. I would urge its adoption everywhere. In doing away with the pew-rent plan, it could easily be explained that this did not mean that the parishioners would not ordinarily sit where they always sat or that they should find no place open for them; but the "keep off" sign of one's name would be eliminated. There is nothing which makes a stranger feel so at home as to see every pew at least looking as though he were equally welcome to it, and of having an usher say as he enters the door, "All seats are free, sit where you wish."

Then there should be an appeal for the making of the pledge as a solemn agreement with God, made after a careful and prayerful consideration of the extent of one's stewardship

of this world's goods. The necessity for a clear conscience in making such a pledge is of prime importance. It is not like buying a ticket to a minstrel show or taking a chance on a ton of coal. The pastor's talks and explanations must be timed so as to coincide with the date when the final putting into operation of the plan will take place. And this date should be not more than a week or so before the beginning of the fiscal year of the parish.

Meanwhile the preparation of those who will present the matter has been going on. The parish should be districted for convenient canvassing, and the men who will do the work must be organized and trained. Local Holy Name Societies, or Knights of Columbus, will often be the leaders; but this matter would vary in different localities. Whoever these men are, they must be the reliable laymen, the kind who are the backbone of every congregation. They should meet together to learn the arguments for and against every feature of the plan. They must learn what the world calls "salesmanship" in connexion with the church's needs. The canvass is made on a Sunday afternoon and every family is visited on that one day. Two men go together and usually but a few minutes is required to give and get the necessary information. The parishioners have been requested from the pulpit to remain at home until after the visitors have seen them. All teams meet at the rectory or parish hall in the evening, and the records are checked up. There will, of course, be a few who will have been missed for some reason and these can be approached some time during the week following. Here and there (though rarely) perhaps an obdurate parishioner will have none of it. His name should be reported to the priests, who can then be left to handle him.

The results of such a canvass are (1) financially, parochial income is generally increased from 25 per cent to 75 per cent and outside contributions are advanced anywhere from 75 per cent to 500 per cent, and this without any appreciable strain upon the people: (2) a realizing sense of the the quasi-sacramental character of giving in the sight of the Lord, which results in the imparting of many new graces to the parish as a whole and to many individuals in particular; and (3) it does away with the necessity for harping on money, and of the crude

collection devices which are so offensive, and thus removes one cause of stumbling from the minds of those "other sheep" whom we so ardently wish to see brought into the One Fold.

These are tried methods, they have passed the stage of experimentation, and the parish or diocese which adopts them will find itself richer, materially and spiritually, for having done so.

FLOYD KEELER,
Field Secretary, Catholic Students' Mission Crusade.
Brookland, D. C.

THE CHRISTMAS COLLECTION.

When I was a young priest, acting assistant to an infirm pastor, there was one great collection during the year, supposed to be the gift of the congregation to the parish priest. We had of course our regular salary, which was small enough and just covered the personal needs of a priest in a moderately sized parochial district. The church was well built and furnished through the liberality of chiefly two families, factory owners in the town, who being of old Irish stock and generous by disposition saw that nothing was wanting to make the service on Sundays and festivals becoming and attractive. The pastor said his daily Mass, but for the rest left the management of the devotions and the preaching and instructions to the assistant, and to the religious who conducted the school. On Christmas morning he would say the early Mass and at all the Masses (four) of that day come out into the sanctuary to wish his flock a happy Christmas.

We all liked the old man, for he had been a hard worker during the pioneer days, when there were missions to attend, and before the rheumatism had seized hold of him. But there was one thing that used to jar on my feelings on this Christmas morning. It was the way in which the dear old priest would talk of the Christmas collection. The esteem I had for him because of his prudence and insistence on regularity, his forebearance with my mistakes and ignorance, would drop down when he would gloom, as it seemed to me, the joy in the atmosphere of the Christmas worship, by talking of the money they ought to give their clergy on that one day of the year,

etc. Sitting in the sanctuary I could see—a certain air of disgust in the faces of the front-pews, the younger generation of wealth, who were willing enough to pay their share, but hated to be dunned in church.

I remembered these sensations in later years and resolved that, if I had ever to urge my people to alertness in supporting the material needs of the parish, it would never be at the Christmas services, and if possible never at all from the altar. I reasoned that if I could not find my parishioners in their homes I had but little claim on their generosity in church; and that if I preached to them when they came to church how they could attain to God's kingdom by self-denial and charity, they would be likely to do their part just as our forefathers had done theirs, in the days of persecution and poverty, when priests saw no occasion for making the altar a tax-collector's office. Experience has strengthened the conviction, and the first thing I did in entering on my duty as pastor of a small city parish was to abolish the Christmas and Easter Collections as special features of the day of worship, and the collections at the church door. What induced me to be radical on this subject was not only the memory of the "Christmas Collections" of earlier days as curate, but a letter by Canon Moyes of Westminster which I had seen somewhere and taken a copy of a short time before my appointment to the pastorate.

Thus far I have had no reason to regret my course in following the resolution not to talk money from the altar, nor to let my assistants do so. We announce the diocesan and other charities briefly; but we preach regularly on the Christian virtues and the fundamentals of the Catholic faith. The result is a growing readiness to respond on the part of all classes of the people; though at first there were slackers and we ran short of money. To the remonstrances of my older curate who was of the former regime I replied: "Wait". But here is the letter of the English priest, an intimate of the late Cardinal Vaughan, in reply to a proposal to resume the custom of collecting an entrance fee from persons who were not regular pewholders in the church, a custom which had been abolished by the Cardinal.

After stating Cardinal Vaughan's attitude during the twenty years of his episcopate in Salford on the subject of collecting church fees, the Canon continues:

He regarded the admittance to the House of God by an entrance-money charge—("the copper bar across the door of our churches," he often called it)—as a blot upon our church system, and one of which he as a Catholic felt ashamed. He fully recognized the grave practical objections that stood in the way of its discontinuance, especially in the case of struggling and debt-burdened missions, but he was anxious that Catholic opinion should not allow itself to acquiesce in or accept as permanent a method so unworthy; and that it should be alert to discover, if possible, some other solution for providing the due support of the church, and that it should look forward to the abolition of the present theatre-like arrangement whenever and wherever the circumstances would permit. To my knowledge, Cardinal Vaughan, some time in the 'eighties, expressed these views, in these or stronger terms, to some Lancashire priests who were disposed—perhaps prematurely—to make the experiment.

In the eleven years of his episcopate at Westminster that followed, the Cardinal's feeling seemed to be, if anything, intensified by his experience in London. He had no wish to ignore in any way the practical difficulties which were present to the minds of the clergy faithfully laboring under him, and he had no desire to press unduly for a reform for which, in many places perhaps, the hour had not yet struck; but his conviction and his ideal only waxed more strong and clear as the years rolled on. On this point, I take it that my testimony would be confirmed by those who, during his thirty-one years of episcopate, either in Lancashire or in London, were privileged to be near his person and to share his confidence. Only a year or so before his death, when the Cathedral porch was in course of construction, his thoughts, while looking upon its spacious entrance, turned to the subject, and I remember how heartily he thanked God that the new Cathedral "would set an example in the right direction". [1]

But to return to our Christmas Collection. We do have it. And we announce it as a special feature of the church celebration. Three things are done for the occasion and carefully prepared for by the priests of the parish and a committee of parishioners. They are briefly:

1. An announcement that all the gifts brought to the church on Christmas day or for it to the rectory, are to be for the poor of the parish.

2. A gathering of all the children of the parish for the purpose of *giving* and *receiving* presents on the eve of Christ-

[1] *Tablet* (London), 7 September, 1918.

mas. For this we call into active service the Sisters and the Sodality members. They arrange by visits to the parents two chief groups of children—the *Shepherds and Kings* on the one side, offering their gifts of toys, books, provisions, clothes, etc., and the *Messengers of the Holy Child*, coming to receive the gifts in the name of Jesus.

3. The distribution of the money received at the Christmas collection through members of the various societies such as the St. Vincent de Paul, among the poor families who have their larders filled, their parlors or homes decorated, their rent paid, for the Epiphany. Special attention is given to the sick of the parish.

Last year, despite the hard times we managed to get together a large sum. But what was most noticeable was the atmosphere of joy throughout the whole parish, and it lasted for the entire period from Christmas to Epiphany week. People who had not gone to church were interested in the philanthropic schemes, and they came to church, and remained interested. Among the children a spirit of democratic Christian benevolence was called forth in which I see forces for the upbuilding of a Catholic community organ. And we priests have been more or less idolized as the instigators of a Christmas atmosphere which is thoroughly satisfying.

FR. RICHARD.

MARYKNOLL MISSION LETTERS. XXIX.

It's not fair to make comparisons, but if there is a live-wire in South China it is Fr. Yeung, our nearest neighbor. Where another would merely vegetate for lack of funds, this Chinese priest has a thousand and more converts. Within five years he has baptized nine hundred and fifty-four Chinese and made his Christians build chapels and schools, for the most part unaided. To show his calibre—he tackled the organ and plays creditably. He sang and played at sight some songs I happened to have with me. By himself he has mastered enough French and English to read the papers and keep abreast of foreign affairs. With the stout legs of a little pony that struggles in carrying a still stouter master, he covers his eight principal stations regularly; indeed it would be hard

to say where he lives, for he rarely says Mass for two consecutive Sundays in the same chapel. He wanted to sell me the pony for $40, because he needed the money to pay a schoolteacher and he could walk. Besides, despite his activity, he is getting too heavy for the animal.

Five years ago there was not a Christian in this section, and no priest here. But Fr. Yeung had done such good work at Sancian, gaining five hundred converts in three years, that the Bishop wisely sent him pioneering with wonderful success.

I don't mean it as any discredit to the Chinese, but in talking with Fr. Yeung you forget that he is not "white". One day with him, however, will quickly disabuse you, for none but a Chinese could live so poorly. If I am not mistaken, and I feel sure I am not, the average salary of a Chinese priest is eight American dollars a month—$2 a week. His bill for kerosene alone is $1.50 per month, and the "salary" of his cook must be at least $3 to $5, so, even if he would, he could hardly go in for the creature comforts life on the missions offers. He handles a 10c can of condensed milk as though it were a relic. His only hobby is a bulletless gun; his pony is really useful. I'm sure if to-morrow he were to get word to move to another mission his belongings could be packed in one trunk.

Don't think, however, that voluntary poverty, even in China, means dirt: his wooden candlesticks had no traces of melted wax adorning them, his mosquito netting was starched and ironed, and his floors were ready without washing for a prime coat of varnish. Ordination has made no change of fare except for a tablecloth and clean napkins. This may be true of every Chinese priest; but I have not been a guest of many, so I cannot say.

Four of our stopping places lay in his district, so we had an impartial view of his work. The first village had one hundred Christians and no chapel, so, though it was late, we pushed on till we came to a river. On our side there were no boats, but a Christian soon had a huge bonfire lit—the signal agreed upon for the Christians posted on the outer side to row over and fetch us.

I was taken by surprise at the enthusiasm to greet the "American Father". My lack of Chinese was no hindrance; these men preferred to speak their little "Englishes", and

there were usually a few who could carry on a fair conversation with the help of a Chinese word now and then. At Tomun, where we put up for the night, at least twenty of the Christians had been to Los Angeles. What made the welcome more pleasant was their attitude. They seemed to associate me with the "great America" the returned men had been talking about and there was a friendly feeling, in consequence, that Yeungkong could not feel.

Each village added its quota of retainers and we made a brave showing as we finally arrived at Hoiyin, which might be translated "Noon Sea". A mile from this big market first came some men on ponies, dashing gloriously along and halting abruptly. They alighted in front of us and knelt in the road to greet us. You get used to homage after awhile in China, though I haven't reached that stage yet and can't help having a good opinion of myself after the kowtowing. A quarter of a mile nearer the place, and at intervals the rest of the way, boys were stationed with firecrackers. To add to the noise and confusion and shouting and explosives, it was market day and the throng repeated "The American Father" until I began to fear I should be called on for a speech. Several hundred Christians had packed the miserable chapel for Benediction of the Blessed Sacrament, as soon as we had washed. I'm afraid Fr. Yeung must have borrowed all his ceremonies from the rubrics for the Bishop's visit. Of course much of the enthusiasm was the result of Fr. Yeung's big heart. He would make a first-rate organizer or the rally-leader at a football game.

Hoiyin, his main station, has a little house. The chapel was formerly a kerosene-storage plant, and in front he has added two bedrooms. He himself slept on the porch for the night we were here. The river lay in front of us and was alluring, so at ten o'clock at night two of the boys rowed me out to deep water and I had my first swim in China. There seems to be no "leisure class" in China to frequent the fine bathing sites, and the villagers take their mud baths in the rice fields; but I was surprised, here at Hoiyin, to see many men swimming—nay, even performing the usual fool stunts indulged in at home! One youngster "fetched" so long that I gave him up as drowned, but he had the laugh on me. Believe me, the Chinese are just as human as any white folk.

After our morning meal (there should be a word coined to express the combination breakfast-dinner of China) we took the level road to Tanon ("Peace Banks"), a Catholic village with but one pagan family. All this, remember, has been done within five years by Fr. Yeung. The house was too low for summer comfort, but the chapel was large, though not enough for his congregation. Some zealous Catholics ought to give him five thousand dollars; he would soon double his converts. While he is waiting for it, I daresay even ten dollars would keep him smiling. He told me the children about us had only the clothes we saw on them, and I believe it, for the village is poor. He has fifty boys here who sang Gregorian well; he has postponed their solemn First Communion Day till he can find fifty dollars to clothe them. He assured me the clothes would be worn only when they approach the Altar in a body. The neighboring pagan village that shone with whitewash and prosperity has two hundred emigrants now at Vancouver. Two of his Christians here are leaving this week for Mexico. I gave them a letter of introduction to the Maryknoll Procure at San Francisco, where they will change boat.

There seems to be need of some organization to take care of emigrants. Perhaps later a Procure over here could do that. These men are much relieved of coin in their efforts to get passports and health certificates. A passport at Canton, I am told, may cost $80, while the Chinese consul at Hongkong will give the precious document for a nominal fee. Then, the men arrive on the Pacific Coast ignorant of the whereabouts of a priest. They are good Catholics and honest men and as soon as they return to China they continue the practice of their religion faithfully, but I fear while in America they are lost in the crowd and are not in touch with any priest. My ideas on Chinese emigrants have changed much; for when the tale of their sacrifices is told, with its frugal living and hard work to support the folks at home in China, they appear in a softened light. Many a family here depends on the few dollars sent them from America, and I make bold to say that the rest of us could pattern from our Chinese in their care of their families and parents.

FRANCIS X. FORD, A.F.M.

Yeungkong, China.

LITANY OF ST. ANNE AT SOLEMN CHURCH FUNCTIONS.

Qu. The novena to St. Anne is spreading greatly. The private litany of St. Anne is recited or sung solemnly or publicly in church. What of the liturgical regulation that the litanies only of the Roman ritual are to be recited in public devotions? The litanies of the Roman ritual are five. S. ANNAE DEVOTUS.

Resp. The restrictions of the use of litanies in the public worship of the Church are seemingly so stringent as to exclude the recitation in common or the chanting of such litanies as are not included in the liturgical books, even though these litanies have the approval of the Ordinary. The S. Congregation in its various decrees permits them only when recited "privatim" and not "communiter". To judge from the terms of the new Code, this "communiter" is to be understood of liturgical as distinguished from private devotional services. Canon 1259, referring to this subject, reads: "Orationes et pietatis exercitia ne permittantur in ecclesiis vel oratoriis sine revisione et expressa Ordinarii loci licentia". It then adds: "Loci Ordinarius nequit novas litanias approbare publice recitandas."

This would seem to imply that the litanies recited or chanted through a long and hallowed tradition may continue to be used unless the Ordinary withdraw his approval. That new litanies are forbidden is not strange in view of the growing tendency to invent novel forms of devotion and to multiply expressions of sentiment which are, to say the least, superfluous in view of the existing forms of approved prayer.

ADMINISTRATION OF VIATICUM TO SCHISMATICS.

Qu. Among the foreign patients in our city hospital we occasionally encounter Russians of the "Orthodox" church, who are as a rule very devout in their manifestation of faith. Would I be at liberty to give them the Holy Viaticum if they request it, without requiring from them an explicit retractation of error, beyond eliciting from them an act of contrition, and after giving them absolution under the presumption that they are in good faith?

Resp. A person adhering to error, even if in ignorance or in good faith, is not a member of the visible Church or a subject for the reception of the sacraments as visible signs of communion and grace, under ordinary circumstances. Hence

the participation in the privileges of visible communion are withheld from them until they recognize the obligations of true communion with Christ in His Church by a profession of its faith and the explicit renunciation of errors opposed to it. The law of the Church forbids the administration of the sacraments to heretics or schismatics, since they are in the wrong, even if "bona fide", and such administration would be an endorsement of their error.

A brief instruction to those who ask for the Viaticum, and an expression of assent to the true faith formulated for them, are necessary conditions to warrant participation in the benefits of the Church. But the circumstances in each individual case must be taken into account in order to determine how far a priest, as the interpreter and minister of the sacramental benefits of Christ's Church, has to exact an external expression of consent to her separate doctrines, some of which the patient may be too weak to understand and appreciate properly. Good will and the preparatory graces of Baptism validly received may supply in many cases that intelligence through a sincere appeal to the mercy of God, and thus make the disposition of a dying patient something more than a passive good faith. The canons of the Church, in other words, are to be interpreted with an understanding heart and not merely with scholastic wisdom.

THE PRIEST AS THEME FOR THE MOVIES.

Qu. Should a priest permit himself to be photographed for the "movies"? Cinema companies desire to present clerical life as not only an attraction to Catholics, but as giving opportunities for rightly interpreting the daily habits and motives of pastoral life. In a recent conference of priests they discussed the matter among themselves and were divided on the policy of sitting for the artist. Some thought it better to do so than to allow the photographers to draw on regular actors, who usually misinterpret the priest for the sake of sensation. Others say that a priest lowers his dignity by entering the "show business".

Resp. Judging from what we have seen as the result of experiment, with seemingly the best intention to produce a worthy presentation of clerical life for the stage or the cinema,

we would dissuade any cleric from lending himself to the business, or fostering presentations in which priests figure for the Catholic public and especially for children. The figures, no matter how carefully chosen, are undignified, and lower the high estate of the priesthood in the public estimation. To say that they are true is no argument in favor of their being exhibited. Those finer qualities which we love to emphasize in the true priest are too subtle to allow copying, and the grosser habits which cling to the man are not helpful to edification or respect for his office or person.

ASSISTANT PRIEST AT LOW MASS.

Qu. Canon 812 states that no priest, except a bishop, is allowed to celebrate Mass with an assistant priest. My pastor is an epileptic and the doctor does not want him to say Mass without someone to guard him against a possible mishap. Must we obtain permission for this from Rome? Or can the bishop allow it?

Resp. No permission is needed where there is necessity, such as infirmity or risk of indignity to the Blessed Sacrament. The canon speaks of assistance "sola honoris aut sollemnitatis causa".

BINATING WITHOUT AUTHORITY.

Qu. A priest from the neighboring city visiting relatives in my parish asks leave to say Mass in the church on the following Sunday. As his presence would dispense me from binating, I requested him to take the early Mass. When the time arrived and he did not appear I said the usual Mass, hoping he would take the second Mass. This he was quite willing to do when on my returning to the house I found him waiting to excuse his delay. "But," said he, "my two cousins are in the church waiting and I don't want to keep them for an hour and a half; so I shall say Mass for them now and then take the late Mass." I doubted whether this could be done; but as it was a question of one of us binating, unless he gave up his project of accommodating his relatives, I let him have his way. Was I justified?

Resp. Probably there was no fault on the pastor's part; though he should have protested against his visitor's proposal. But the latter exposed himself to the penalty of suspension if

the Ordinary chose to exercise the letter of the law. For there was no justification for the stranger binating under the circumstances, merely to suit the convenience of two persons who could have waited for the late Mass. "Sacerdotes qui contra praescripta canonum praesumpserint missam eodem die iterare, suspendantur a missae celebratione ad tempus ab Ordinario" (Can. 2321).

Ecclesiastical Library Table.

RECENT THEOLOGY.

The earnest attention which is devoted by contemporary theologians to the Sacred Humanity of Christ proves conclusively the importance of this subject in the doctrinal life of the Church. While the tide of non-Catholic thought is tending to debase our Lord to the level of a mere man, the Church unceasingly raises her voice in defence of the ineffable dignity conferred on His Human Nature by its hypostatic union with the Godhead. One phase of this development of Catholic doctrine is the ever increasing prominence that is given to the devotion of the Sacred Heart. *Le Sacré Cœur de Jésus*, an historical and dogmatic exposition of this devotion, has recently been published by the Rev. L. Garriguet, former Superior of the Grand Seminaire of Paris. M. Garriguet develops the history of the devotion from its beginning, as outlined in Sacred Scripture, down to the present day. He minimizes the importance of the revelations made to St. Margaret Mary Alacoque, which he considers only a transitory element in the propagation of the devotion. He protests against overestimating the spirit of reparation in the cult of the Sacred Heart, since the predominant note of our devotion should be an intense love for our Blessed Redeemer. He advocates the greater *spiritualization* of the devotion—by stressing the idea that the ultimate object of our love and homage is not the material Heart of our Saviour, but His Divine Personality.

In June of the present year there appeared a new monthly periodical devoted to the universal reign of the Sacred Heart, *Regnabit*, published at Paris under the direction of a group of seminary professors. This new review numbers among its contributors some of the most distinguished theologians of France and Belgium. The introductory number contains a lucid explanation of the doctrinal basis of our devotion to the Sacred Heart, as deduced from the principles of St. Thomas, by the Rev. T. Pègues, O.P., (the author of the French Commentary on the *Summa*). *Regnabit* also presents a series of essays on the hymns of the Eastern Church, which demonstrate that the cult of the Sacred Heart has developed in the East as

well as in the West. It may be doubted, however, whether the constant increase of theological periodicals does not tend to divide the efforts of Catholic writers, who might better concentrate their energies in behalf of reviews which have stood the test of time.

The argument for Christ's Divinity from the sublime excellence of His human character is developed by Fr. de la Parra, S.J., in the *Sal Terrae* (Spanish) for September. Christ asserted that He was God; His incomparable sanctity and His matchless wisdom guarantee the reliability of His statement. The argument is not a new one, yet it should be kept prominently before the eyes of the apologist, for it has considerable weight in proving our Lord's Divinity. It must be remembered, however, that in using this argument to-day, one must substantiate not only the moral excellence of Christ, but also the fact that He really claimed to be God.

A brochure entitled *The Church, the Mystic Body of Christ*, by the Rev. F. X. Jansen, S.J., has been published by the Société d'Études Religieuses (Brussels). The theme of the author is similar to that of Mgr. Benson in *Christ in the Church*—to demonstrate the moral identity of Christ with His Church. The Church is, in a true sense, Christ Himself perpetuating on earth the mission of the Incarnation. Nothing is more calculated to impress the faithful with the dignity of their Christian heritage than this doctrine, so forcibly enunciated by St. Paul, "Ye are the body of Christ" (I Cor. 12 : 27).

The scholarly Dr. Pierse of Maynooth contributes to the April number of the *Irish Theological Quarterly* an article entitled *The Ideal as Furnishing a Proof for the Existence of God*. From the striving after the ideal, the quest for the absolutely good, which is so characteristic of human nature, Dr. Pierse asserts, we can reasonably infer the existence of a Supreme, Infinite Good. Otherwise nature would be deceiving us, by compelling us to seek an object which is non-existent. Dr. Pierse comments favorably on St. Anselm's famous argument for God's existence. While admitting that the argument, as it stands, is not convincing (for it confuses logical with real existence), Dr. Pierse suggests that if we prelude it with the *fact* of the universal striving of rational nature for the ideal, it may become a very effective proof of God's exist-

ence. When the argument is thus modified, it bears a close resemblance to the fourth argument of St. Thomas, "from the good to the best".[1]

An article on *Catholics and the Bible* by the Rev. H. E. Calnan in the July issue of the *Irish Ecclesiastical Record* states the Catholic attitude regarding the Church's right to interpret the Bible, especially through the Biblical Commission. "One of the most significant differences between Catholics and non-Catholics," he writes, "is that the former are taught by a teacher, while the latter are taught by scholars."

Almost forty years ago, the protagonist of modern Protestantism, Professor von Harnack, attacked the authenticity of the Petrine text of Matt. 16: 18: "Super hanc petram aedificabo Ecclesiam meam." His objections were ably refuted by the Protestant exegete, Theodore Zahn, as well as by a number of Catholic writers. Recently Professor Harnack has returned to his attack against this most important text.[2] His arguments are only a reëdition of those he employed in his previous writings, and may be summarized as follows. The words "portae inferi non praevalebunt," contain a promise of immortality, and therefore can apply only to a person—i. e. Peter. The text in its original form, therefore, must have been "Tu es Kephas, et portae inferi non praevalebunt adversus te." The clause "super hanc petram," etc. was doubtless inserted at Rome during the second century in support of the primatial claims of the Roman Bishop. Moreover, some of the early Fathers interpret the text as a promise that Peter will not die before the Parousia, and the *Diatessaron* of Tatian read, according to the citation of St. Ephrem, "Beatus es Simon, et portae inferi te non vincent." These arguments of Harnack have been satisfactorily answered by J. Sickenberger[3] and P. Schepens, S.J.[4] On what grounds does the German savant contend that the promise of immortality can apply only to a person? Why could not Christ make such a promise to His Church? Moreover, an examination of the writings of the Fathers shows that none of them considered the text to be a promise of *bodily*

[1] Pars I, Qu. II, a. 3.
[2] *Sitzungsberichte der Akademie der Wissenschaft*, 1918.
[3] *Theologische Revue*, Feb. 1920.
[4] *Recherches de Science Religieuse*, Sept. 1920.

immortality to Peter, as Harnack contends. St. Ephrem's citations from the *Diatessaron* were not intended to be literal quotations but merely summaries of the text. Finally, St. Ephrem, in his frequent allusions to the text in question, interprets it in the traditional Catholic sense as a promise of supreme jurisdiction to Peter.

The earnest efforts of Professor Harnack to disprove the authenticity of the text are an implicit acknowledgment of its value in proving the primacy of Peter and of his successors.

The administration of the Sacrament of Penance in the first centuries of the Christian era is the subject of a lengthy article by the Rev. H. Brewer, in the *Quartalschrift* (1921, no. 1). He treats the mooted question whether private (or auricular) penance existed in the Church from the very beginning, simultaneously with public penance, or on the contrary originated only after the lapse of several centuries. Fr. Brewer favors the former opinion, in confirmation of which he quotes passages from Tertullian, St. Cyprian, and St. Augustine.

In the *Origin of Life*, which appeared in *La Civiltà Cattolica* for July and September, the Rev. L. Gaia, S.J., reviews the various theories that have been advanced to explain the genesis of living beings, and shows conclusively that the only logical explanation is the doctrine of creation. The Rev. M. Gutierrez, S.J., in the *Sal Terrae* for August, adduces noted scientists to prove that evolution is as yet but an hypothesis and not a demonstrated fact.

A companion volume to Denziger's *Enchiridion* has appeared under the title *Thesaurus Doctrinae Catholicae*. It is a collection of all the authentic decisions in matters of faith that have been issued from the very beginning down to the present day. The arrangement of the decisions is not chronological, as in the *Enchiridion*, but according to subject matter. The decrees of the Biblical Commission as well as the doctrinal prescriptions of the Code find a place in the *Thesaurus*. The book is supplemented by complete indexes and by a Concordance between the *Thesaurus* and Denziger's *Enchiridion*. The compiler, the Rev. Ferdinand Cavallera of the Seminary of Toulouse has rendered invaluable assistance to both professors and students of Theology. The book is published by Beauchesne of Paris.

Those who are acquainted with the theological treatises of Professor George Van Noort of Holland will be pleased to learn that the last two volumes of his works—*De Sacramentis II*, and *De Novissimis*—are now in print. The clearness and brevity of Professor Van Noort's writings place him among the most popular of present-day theologians.

A compendium of Pesch's *Praelectiones* in four volumes is being published by Herder. It is an abridgment of the author's nine-volume work. This new edition differs very little from the Compendium published in 1914.

FRANCIS J. CONNELL, C.SS.R.

Rome, Italy.

SERMON ILLUSTRATION.

In his famous work on *The Dark Ages*, Maitland begins by throwing light on the meaning of the word *dark* when applied to the years 800-1200. The word is comparative or relative in its nature. We easily think of the superlative *In Darkest Africa* by a later writer. Maitland expressed his belief that the degree of darkness in the epoch he was treating had been greatly exaggerated by various historians. He is not, however, content with this simple and exact declaration, but proceeds [1] to bring the fact home to his readers by a happy illustration:

> I dare say you have observed that, in a certain state of twilight, as soon as you have lighted only a taper in your chamber, it seems quite dark out of doors. Yet, perhaps, you have only just come into the house out of that which, if not broad daylight, was nevertheless such good serviceable twilight as that, while you were in it, you never once thought of darkness, or of losing your way, or not being able to see what you were about; yet, I say, as soon as ever you lighted, were it only a rushlight, in your chamber, all the look-out was darkness. Were you ever so misled as to open the window, and tell the people in the road that they would certainly lose their way, and break their shins—nay, even to condole with, or triumph over, those inevitable consequences of their wandering about in pitch-darkness? I very much doubt it; if you had attempted it, I feel quite confident that, if from being at a loss for an exordium, or for

[1] Maitland, *The Dark Ages*, New Edition, 1889, p. 22.

any other reason, you had been obliged to wait with your head out at window until your eyes had recovered from the glare of your own little candle, you would have seen that there was *some* light abroad—you would have begun to distinguish houses, and highways, and sober people going about their business in a way which showed that they could see enough for common purposes—and you would have held your tongue and drawn in your head, rather pleased that you had not exposed yourself.

The period of A. D. 800-1200 might appear dark to the increased knowledge and comfort of the nineteenth century, and yet the people of that earlier period may have lived better and happier (and mayhap, as Frederick Stokes points out in his Introduction to the New Edition of Maitland's work), more comfortable lives in the mass, than the people of the more brilliant century. Excellent as the illustration is on this point, it is even happier in its sly digs at the historians who not only painted the period in the darkest colors but sneered or chuckled or guffawed at the supposed blunderings and gropings of the good folk of that remote day.[2]

It may not be amiss to signalize *en passant* another notable feature of the illustration. The author on occasion could wield a vigorous pen and could attain a noble and glowing rhetoric. His illustration, nevertheless, uses throughout the simplest language, not disdaining to speak of people breaking their shins or going about their daily business unconcernedly in the deepening twilight. The phraseology is quite pedestrian. Simplicity, kindly shrewdness, pertinency, perfect intelligibility—these are characteristic of the style employed.

In this same first chapter or essay, Maitland meets the querulous objection that readers have not sufficient leisure to read all the writings of the Dark Ages in order to discover if those ages

[2] In the Preface to the first edition, Maitland pays a most eloquent tribute to Monasticism, and continues: "This I think no man can deny. I believe it is true, and I love to think of it. I hope that I see the good hand of God in it, and the visible trace of His mercy that is over all His works. But if it is only a dream, however grateful, I shall be glad to be awakened from it; not indeed by the yelling of illiterate agitators, but by a quiet and sober proof that I have misunderstood the matter. In the meantime, let me thankfully believe that thousands of the persons at whom Robertson, and Jortin, and other such very miserable second-hand writers, have sneered, were men of enlarged minds, purified affections, and holy lives—that they were justly reverenced by men—and, above all, favorably accepted by God, and distinguished bv the highest honor which He vouchsafes to those whom He has called into existence, that of being the channels of His love and mercy to their fellow-creatures."

really had some light to live by. He shows calmly just what he proposes to do in the subsequent essays, and then clinches his argument [3] with an illustration:

> By putting your head into the darkness, good reader, I do mean that you must, in some degree, make yourself acquainted with the original writers of the period. I have heard of a traveller at an inn, who wished to look out and see if it was day; and who returned to bed with a very wrong judgment on the matter, owing to his being in the dark himself, whereby he was led to open the glass door of a cupboard, instead of a window; and I must say that, in trusting to the representations of some popular writers, you will be doing much the same thing.

It will have been noticed that the first of these two illustrations was a direct appeal to the common experience of the reader—a direct appeal in the second person: "I dare say you have observed", is the exordium; and that the second illustration is a fable or parable, somewhat like the similitude used by St. James (1:23, 24), of the man who beheld himself in the glass and presently "forgot what manner of man he was".

Now in this brief first essay, Maitland gives his readers still another illustration. He has warned them not to judge the darkness too hastily, whilst their eyes are still accustomed to a somewhat brighter light. If they put their heads into the outer darkness, let them keep their heads there awhile until the eye becomes more accustomed to the twilight. But if they try to do this vicariously—by reading what some popular historians have to tell them about the Dark Ages—they may merely accept as wrong a judgment as that of the traveler who opened the glass door of a cupboard instead of the window. Having thus encouraged the reader to go into the foreign country styled the Dark Ages, Maitland has another warning for him, and clothes it in the guise of a personal anecdote. This form of illustration is naturally the happiest of all, for everybody is more interested in the personal experiences of a speaker than in his narrative of what happened to other folk. The illustration is rather long, but perhaps my readers will bear with me if, because of a moral to be presently drawn from it in connexion with the others, I quote it in full:

[3] Maitland, loc. cit., p. 24.

Indeed, I cannot help wishing that the reader who has formed his idea of the dark ages only from some modern popular writers—I do not mean those who have written professedly on the subject—could be at once fairly thrown back into the midst of them. I cannot help thinking that he would feel very much as I did the first time that I found myself in a foreign country. A thousand novelties attracted my attention; many were strange, and some displeasing; and there was more or less that seemed foreign in everything. For this I was prepared; but I was not prepared for another feeling which very soon, and quite unexpectedly, sprung up in my mind—"How much is different, and, go where I may, for ever changing! True; but how much is the same everywhere!" It was almost a surprise to me to find that the sun and moon went on much the same way as at home—that there were roads, and rivers, and fields, and woods, and towns, and cities, and streets, and houses filled with people who might, perhaps, talk some other language, and dress in some other fashion from mine, but who had evidently much the same notions as to the necessaries of life, and the substantials of society; and, without losing all my pride, or patriotism, or prejudice, I got a new idea of the unity of nature. I felt that He had "made of one blood all nations of men for to dwell on all the face of the earth"—it brought with it a kind of home-feeling—a sense that, wherever I wandered, I was but moving in the hollow of His hand among my own brethren.[4]

The author forthwith makes his application:

Well, and these old folks of the dark ages were our grandfathers and grandmothers; and, in a good many points, vastly like ourselves, though we may not at first see the resemblance in the few smoky family pictures which have come down to us; but had they "not eyes"? had they "not hands, organs, dimensions, senses, affections, passions—fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer" as we are? "Yes; but they knew nothing." Well, then, it is strange to think how they could do and say so much as they did without any knowledge. But you do not mean quite *nothing* — you will allow that they knew the *Paternoster* and *Credo,* and that is *something*—nay, a good deal, in itself, and the pledge of a great deal more.

And now for the moral. Maitland essayed an ungrateful task for his day. The essays which make up his great work were contributed serially to the *British Magazine.* When the

[4] Ibid., p. 27.

editor had received the first essay, containing the above-quoted illustrations, he wrote to Maitland that he should "fully rely on a perennial, or, rather, *permensal* supply". The brief first essay, apologetic and explanatory in form and purpose, was really in the nature of a preface to the proposed series of papers. We may fairly surmise that its wonderful success was due, at least very largely, to its pertinent and engaging illustrations.

The readers of the *British Magazine* were presumably a grade higher in both culture and intelligence than the man in the street, but Maitland felt the desirability of much illustration of his meaning and purpose, partly in the interest of clearness, partly, no doubt, in the interest of attractiveness. Learned and simple alike love pertinent illustration of any argument. The former may not exactly need it, the latter generally does need it. If the preacher should use it pertinently in his sermons, certainly none will be displeased thereat.

Preaching should be popular, in the true sense of that word. It is an address to the people, not to an academic senate, to a board of judges, to an ecclesiastical synod. Its aim is to inform the mind and to move the will. To attain this end, it must be both intelligible and attractive to the people: "Not only", says Bishop Dupanloup,[5] "must we speak to them by ideas, images and sentiments, but employ stories, experiences, familiar comparisons drawn from things that they know, that they see, and that they do every day; as our Lord Himself did. Otherwise they do not understand, they do not listen."

It is unfortunately a necessary reminder—"as our Lord Himself did". Have we anywhere a better model of the popular sermon than the Sermon on the Mount? Assuredly, it dealt with high and holy things. Its language, however, was not high-flown, technical, abstruse or abstract. It abounds in illustrative devices—in figure, comparison, story, common experiences. The disciples were the salt of the earth—but of what use is salt if it lose its savor? They were the light of the world—but men do not light a candle and put it under a bushel. A village may be hidden in a valley, but a city seated on a mountain-top cannot be hid. The disciples must avoid the common error of hoarding treasure where moth and rust

[5] Dupanloup (tr. Eales), *The Ministry of Preaching*, p. 26.

consume and men break through and steal. They cannot serve two opposed masters. They must trust Him who feeds the birds of the air and clothes the lilies of the field. They must not judge harshly, seeing the mote in a brother's eye, and not the beam in their own eye. They must not cast pearls before swine, lest both they and their pearls be trampled under enraged brutish feet. They must pray with confidence to a heavenly Father, for even an earthly father does not give a stone for bread or a serpent for fish. They must enter through a narrow gate upon a strait pathway. They must beware of prophets who, masquerading as sheep, are in truth but ravening wolves. Do men gather grapes of thorns or figs of thistles? They must take these truths to heart if they would build their house, not upon shifting sands, but upon solid rock. A common language, glorified by the poetry of common things.

What is an illustration? Obviously, it is something intended to throw light on an argument, statement, exhortation, with the purpose of making these things clearer than they otherwise might be—clearer, not in themselves, but to the mind that is to receive them. In preaching, therefore, we should take account of the general mentality and tastes of our auditory, and our illustrations will be best adapted to that end when they are based on familiar facts and phrased in a familiar manner. Our Lord suited His addresses to the folk that heard Him. His fishermen disciples are to leave their nets in order to become—what? His propagandists, His earthly messengers? Yes, of course; but He does not thus express His thought to them. They are to become "fishers of men". Brief as is the Gospel narrative of His sermons, the extent of His illustrations is wonderful, and they are intelligible to all men for the reason that they deal with the common knowledge of all men. Broadus[6] summarizes them well:

> It should not be forgotten that much of the choicest illustration is derived from the commonest pursuits and the most familiar experiences of life. . . . The great mass of our Lord's illustrations are drawn from ordinary human life. Of agricultural occupations, we

[6] Broadus, *Preparation and Delivery of Sermons*, p. 232.

find reference to sowing wheat and various circumstances which help or hinder its growth, to harvesting, winnowing, and putting in barns, to the management of fig-trees and vineyards, and to bottling the wine. In domestic affairs, he speaks of building houses, various duties of servants and stewards, leavening bread, baking, and borrowing loaves late at night, of dogs under the table, patching clothes and their exposure to moth, lighting lamps, and sweeping the house. As to trade, etc., he mentions the purchase of costly pearls, finding hid treasure, money intrusted to servants as capital, lending on interest, creditors and debtors, imprisonment for debt, and tax-gatherers. Among social relations, he tells of feasts, weddings, and bridal processions, the judge and the widow who had been wronged, the rich man and the beggar, the good Samaritan. Of political affairs, he alludes to kings going to war; and the Parable of the Ten Pounds (Luke 19: 11, ff.) corresponds in every particular to the history of Archelaus as enacted during our Lord's childhood. The Prodigal Son is a series of the most beautiful pictures of real life. And who can think without emotion of Jesus standing in some market-place, and watching children at their sports, from which he afterward drew a striking illustration? All these form but a part of the illustrative material which, in our brief records of his teaching, we find him deriving from matters familiar to all. The lesson is obvious, but it should be pondered long; and we should not fail to remark the sweet dignity with which these common things are clothed; not one of our Lord's illustrations is ludicrous.

Schuech [7] divides illustrations into Narratives and Images (metaphor, allegory, simile, parable, fable, type). Narratives may be taken from the Bible, sacred history—especially the lives of the saints—or profane history, and from personal experience. Christ and the apostles made use of types (e. g. John 6: 31, 1 Cor. 10: 1, 2). The division is satisfactory, although it might have specifically included proverbs, literature, art, science, the trades and professions. The whole universe, indeed, and all life therein may be called upon to pay tribute to the preacher in search of enlightening comment upon the truths of religion.

Maitland has furnished us with examples. The first quotation was based on a matter of common *experience*; the second was an *allegory* or story; the third was an *anecdote*. In that same volume, he gives us other striking illustrations. Two

[7] Schuech-Luebbermann, *The Priest in the Pulpit*, pp. 110-113.

of these may be quoted here. The first is a *supposition* (not an infrequent form with preachers) found in the first essay:

> Suppose I were to say that I am writing "in a little *dark* room", would you understand me to mean that I could not see the paper before me? Or if I should say that I was writing "on a dark day", would you think I meant that the sun had not risen by noon?

The second is subtly metaphorical, and is taken from the Preface to the first edition (the italics are mine):

> It is quite impossible to *touch* the subject of Monasticism *without rubbing off some of the dirt* which has been heaped upon it.

Maitland was all that Birrell [8] thought of him. Nevertheless, I am convinced that very much of his power to attract readers lay in his vivacious, sparkling, illustrative style. He might well be copied by preachers who are monotonous in tone or thought, scholastically accurate and arid in argumentation, over-anxious to say many things rather than to say one thing so well that it will be understood and will stick in the memory. For that reason my many excerpts from him may be forgiven.

Thus far we have seen illustrations of various kinds—common experience, personal experience, fable, supposition, metaphor (all from Maitland). Our Lord's words furnish us with great variety, as we have seen. He frequently employed similes: "The kingdom of heaven is like . . .", or "To whom shall I liken this generation? It is like . . ." or "Every one therefore that heareth these my words, and doth them, shall be likened to a wise man . . .". Some of His parables, however, are not introduced by similes, but stand simply as stories with a moral. Perfect in their application, they are still always interesting in themselves. Whilst, therefore, the first intention of the preacher in illustrating should be clarification, he may still use anecdotes, figures, and the like, partly for the interest they awaken, the beauty they confer on discourse, the aid they furnish to memory.

In all this, of course, there are dangers to be avoided. A discourse should not be overloaded with anecdote or simile or

[8] Birrell, *Obiter Dicta*, 2nd Series, p. 211: "Dr. S. R. Maitland, of the Lambeth library, whose volumes entitled 'The Dark Ages' and 'The Reformation' are to history what Milton's 'Lycidas' is said to be to poetry; if they do not interest you, your tastes are not historical."

metaphor or personal experience. The time allowed for the delivery of God's truth is very limited at best, and the best use must be made of that time. Illustration may not reasonably be employed merely for its own sake—its beauty, its interest in general, its information conveyed, its learning displayed. And never, assuredly, for the vanity of popularity thus attained. On the other hand, the best use of a limited time may not be to crowd as many lessons within its narrow plot of ground as may be squeezed into it by mathematical precision of premise, argumentation, conclusion. *Non multa sed multum.* "Ah! how many phrases! Ah! how many ideas! A single phrase well thought out is worth a whole thousand of these superfluous ideas; a single idea, well developed, is worth a whole thousand of these rudundant phrases." [9] And, it may be inferred, a single lesson well inculcated through adequate illustration is worth a whole thousand of arid, cramped, lifeless demonstrations of duty.

Besides wasting valuable time, an over-abundance of illustration may serve rather to cloud than to clarify an argument. We cannot see the wood for the trees. The current of thought is diverted into too many channels, and we may be led to concentrate our thoughts on the similes and metaphors rather than on the knotty point they were meant to cut into: "The story of the Spanish painter of the Lord's supper illustrates the tendency of this error:

> It was his object to throw all the sublimity of his art into the figure and countenance of the Saviour; but on the table, in the foreground of the picture, he painted some chaste cups, so exceedingly beautiful and so skilfully painted that the attention of all who called to see the picture was at once attracted to the cups, and every one was loud in their praise. The painter observing this, saw that he had failed in his design of directing attention to the principal object in the picture, and exclaiming, "I have made a mistake, for these cups divert the eyes of the spectator from the Master", he immediately seized his brush and dashed them from the canvas.
>
> "So we should dash from our sermons every illustration and ornament which would divert attention from the main design rather than become auxiliary to it." [10]

[9] Roux, *Meditations of a Parish Priest* (tr. Hapgood), p. 51.
[10] Kidder, *A Treatise on Homiletics,* Rev. Ed., p. 252.

There is such a thing as monotony of illustration. Some preachers are prone to multiply anecdotes; others, to indulge in personal reminiscences; still others, to revel in highly wrought pieces of imagery, or repeated cases of supposition, or picture-painting in words. Some speakers show the narrow range of their thoughts or interests by confining illustrations to one class of subject, such as agriculture, trade, mechanical arts, literature, history, science. Variety is the spice of sermonizing as well as of life. The preacher should feel that, being a man, everything of human interest is his natural province.

One special danger is to be avoided in any of these lines—namely, an illustration that itself needs illustration, or needs too prolix a statement of facts that are necessarily informative in character if the illustration itself is to be understood. Such are apt to be those illustrations, otherwise admirable and interesting, which are based on facts or theories of natural science. Many wonderful things in science are now of common knowledge, of course—the electricity which, in trolley-cars, appears now as motive-power, again as light, again as heat; aeroplanes and submarines; wireless telegraphy; telephones and their developing wonders, and the like. But many are abstruse enough; and even natural history, interesting though it be of itself, and furnishing excellent possibilities here, is to be used with care for a similar reason.

In order to meet the illustrative needs of preachers, fairly innumerable volumes have been compiled. What should our attitude be to such helps offered to our infirmity—an infirmity due, perhaps, to limitations of leisure because of our busy ministry; or perhaps due to limitations of natural endowment—and not to our lack of manly energy?

One class of such volumes is that of anthologies of suitable prose or verse. Dr. John Watson [11] protests humorously and vigorously against such books:

> Certain preachers enrich their sermons with quotations, and a stately line has often fitly crowned an argument. But this habit calls for delicacy and reticence. When the sentence of some loved writer occurs to one as he is thinking out his discourse, and he uses it as

[11] Watson, *The Cure of Souls*, pp. 49-51.

the expression of his own mind, then it becomes a part of the pattern, and is more than justified. When he stops at intervals, and goes in search of such passages, the quotation is then foreign to his thinking, it is a tag of embroidery stitched on the garment. It it said that there are ingenious books which contain extracts—very familiar, as a rule — on every religious subject, so that the minister, having finished his sermon of Faith or Hope, has only to take down this pepper-castor and flavor his somewhat bare sentences with literature. If this ignominious tale be founded on fact, and be not a scandal of the enemy, then the Protestant Church ought also to have an Index Expurgatorius, and its central authorities insert therein books which it is inexpedient for ministers to possess. In this class should be included "The Garland of Quotations" and "The Reservoir of Illustrations", and it might be well if the chief of this important department should also give notice at fixed times that such and such anecdotes, having been worn threadbare, are now withdrawn from circulation. The cost of this office would be cheerfully defrayed by the laity.

The last part of this excerpt makes the criticism apply to all books compiled for illustrative ends. Is the criticism wholly justifiable? Beecher was not at one mind with Watson in this matter. At the close of his lecture on Rhetorical Illustrations,[12] the first question asked of him was:

Q. Do you think the use of these encyclopedias of illustration is honest?

B. Why not?

Q. Because one ought to make his illustrations himself, I should say.

B. That is purely a question with yourself. If a man says he would rather take the pains and time to work out his illustrations himself, he has a perfect right to do so. It is just the same question that comes up in everything else. "Do you think a man ought to copy pictures, or to study from nature?" One school will tell you one thing, and another school another thing. It is simply a matter of preference. I should not borrow my illustrations a great while if I could help it; but if you find that you accomplish your designs in preaching, and at the same time improve yourself by practising in that way, it is allowable.

The answer appears to be sane enough.[13] Not all preachers

[12] Beecher, *Yale Lectures on Preaching*, p. 176.

[13] Taylor, *The Ministry of the Word*, p. 193, declares the method he pursued in acquiring the art of illustration, and continues: "It might have been

are gifted with powers of observation, and the art is not very easily acquired. Not all are trained sufficiently in the art of vivid and dramatic condensation and expression of thought to render quite superfluous the assistance offered by better gifted minds and better trained pens. Not all have leisure to read extensively, to digest thoroughly what they read, to make it part of their own mental structure through meditation and correlation. Besides, what real difference is there between reading in a "Life" or "Memoir" of some great man, an incident or anecdote of illustrative value, and coming upon that very incident, duly categorized with others of its ilk, in a collection of anecdotes? And even anthologies of mere quotations—why should they not be of service if compiled by skilled editors? These volumes, too, contain, or ought to contain, "what oft was thought, but ne'er so well expressed". Occasionally a Lowell arises to challenge the excellent expression of some common thought:

> Though old the thought, and oft expressed,
> 'T is his at last who says it best:
> I'll try my fortune with the rest.

But for most of us it may be wise to imitate the humility of a modern writer who declared that, when an original thought came to his mind, he always turned to the old Greek dramatists to learn how best to express it. But let us suppose that our preacher has not at hand that ancient dramatic art, may he not be equally favored by finding the expression he is seeking, duly categorized under Faith or Hope, in a homiletic thesaurus of illustrations? If books of illustrative material—similes, metaphors, allegories or parables, fables, stories, experiences, portrait galleries of saints and heroes of to-day or of yesterday, natural phenomena, natural history or science, literature or art or history or trades or professions or the mechanical arts—why, indeed, may he not, if they really help him to clarity of demonstration or to the stimulation of interest, use them with a quiet conscience?

H. T. HENRY.

The Catholic University, Washington, D. C.

easy to have saved myself all this trouble, if I had been content to have appropriated ready-made the analogies employed by those eminent preachers to whom I have referred, or to have availed myself of those helps to laziness which have been published in the shape of Cyclopædias of Religious Anecdotes and Illustrations. But not to speak of the dishonesty of such a proceeding. . . ." Beecher's querist may have found the basis for his question in this rigid view of literary honesty.

Criticisms and Notes.

THE ENGLISH DOMINICANS. By Bede Jarrett, O.P. New York, Benziger Brothers. 1921. Pp. 236.

From the author's viewpoint, which naturally embraces tracts of history unseen and even unsuspected by the less experienced eye, the present volume may be said to offer but "a cursory survey of English Dominican life". Nevertheless, it conveys so large an amount of valuable and interesting knowledge that at least the general, the unspecialized, reader may well be content to miss for the present "the more detailed account" which the author hopes his narrative may inspire some future historian to produce. Of course, when one considers that the unlengthy story covers exactly seven hundred years of the life of a great religious order energizing within the limits of a single country, it becomes obvious that many events perhaps of relative importance must have been here left unrecorded. On the other hand, the author's plan and method bring into relief the outline and principal features of the historic landscape and his deft use of perspective limns in the subordinate aspects in such light and shade as to exhibit a picture at once informing, proportionate, and pleasing. While not a detailed photograph, the production is a decidedly attractive canvas. Or, to use a more up-to-date comparison, the *Story of Dominican Life in England* passes through these covers not as a vitascopic film, but with the more deliberate movement and illustrative power of a graphically painted panorama.

The outstanding pictures represent the coming of the Dominicans to England, the laying of their foundations at London and Oxford in 1221; the material structures, the priories, and the general life of the Friars; religious observance; the spiritual guidance of the royal conscience; the vicissitudes effected by the Reformation; the subsequent reorganization and restoration of the Order. The relatively detailed events grouped within these lines are not crowded in or merely suggested. They stand out in colors of life and move with elastic vigor. The Friars are shown to have been very human beings and to have found themselves in a no less human environment. On the whole they were well liked by the people, while king and noble lavished on them gifts and bounties, not the least precious (and probably embarrassing) being the royal conscience. For the English Kings and courtiers were wont to place the secrets of tender souls under the custody of the Dominican confessor. On the other hand, the Friars at times came into conflict with the people. A notable instance of this is the famous Epic of Frog Lane. The Friars had fenced into their domain, with the authority of the crown, but con-

trary to the protest of the nearby town of Hereford, that pleasantly-named thoroughfare. The action brought them into a long-drawn-out quarrel with the neighboring borough. The "Epic" is told with a touch of good humor by Fr. Jarrett. With the secular clergy likewise the good religious came into difficulties. The Friars, basing their claim on papal decrees, insisted on the right to preach and confess without any leave of parish priest or bishop. It is unnecessary to dwell upon the practical issue of these collidings of rights and privileges. So, too, the other religious orders, already laboring in England, with whom stability of residence was sacred, naturally viewed with some misgivings the Friars of whom Matthew of Paris with his characteristic cynicism used to say that "the whole earth was their cell and the ocean their cloister". And so we are told that the Benedictines at Bristol strove to prevent the "Jacobin Friars" from settling there; while the Franciscans quarrelled with them over the observance of poverty and disputed which of the rival orders should have precedence in the University processions, claiming for themselves the right to the first place because of their great humility. "Sometimes, however, the Dominicans themselves," as Fr. Jarrett narrates, "when once established, forbade the arrival of other friars. Thus in 1386 a royal precept ordained that their privilege should be safeguarded, whereby no mendicant should build nearer to them than 300 ells, a privilege threatened at Thetford; while perhaps they were answerable for Bishop Stavensby's refusal to allow the Franciscans to settle in Chester in 1236, lest their arrival should imperil the already existing Dominican foundation there. Bishop Grosseteste, as an intimate friend to both Orders, wrote to protest, asserting that both flourished more vigorously when existing side by side, since no doubt their near neighborhood spurred each to fuller activity. Even the Carmelites fell across them when, in 1370, John Stokes, O.P., a Suffolk man, attacked them in Cambridge, denying their antiquity and challenging their assertion that Elias was their founder. "But he was always a contentious fellow, for though he was got out of England to save unpleasantness, he started another quarrel in Cologne over some theological controversy, and found that place also too hot for him" (p. 16).

We have selected these few cases of friction between the Friars and their social religious environment as instances — small out of many large—of some of the difficulties, internal and external, which beset the laying of the foundations of the Order in England. "Tantae molis erat Romanam condere gentem." Besides, they reflect the candor of the author, who would not paint the friars as the idealized apostles we are led sometimes to imagine them to have been. However, such excrescences of the human element on religious organiza-

tions are insignificant eruptions on the seven-century life of strenuous spiritual activity which the sons of St. Dominic have led in England. The story of that life as told by Fr. Jarrett is inspiring. Not that edification is the controlling motif of the story. The book is a history, a narrative of facts and deeds, the whole thoroughly documented and controlled everywhere by the original sources—though here as always, or rather more so in this case, true history is the truest teacher of morality and religion as well as of philosophy. The volume closes with two appendices giving full lists of the Provincial Priors and Vicars of the English Dominicans. Likewise, a list of the Provincial Chapters of which record has been found. It may be noted in conclusion that the narrative includes the history of the English Dominican Nuns conjointly with that of the Friars.

APOLOGETICA quam in usum auditorum suorum concinnavit Joannes T. Langan, S J, Apologeticae in Collegio Maximo Woodstockensi Professor. Chicago, Illinois, Typographia Loyolaea. 1921. Pp. 434.

Chronologically and locally associated with the manual on Natural Theology reviewed in our November issue, the present text book of Apologetics is the obviously logical sequel to that manual of Theodicy. For, once human reason has demonstrated — as *fide docente* it is able to do — the existence of God, the same reason is naturally led to inquire whether the Creator has made any positive revelation of Himself to man. The systematic answer to that inquiry is summed up in the volume at hand; just as the evidence for God's existence was furnished, as we saw, by its predecessor. Fr. Langan defines Apologetics as "a systematic justification of the Christian Revelation". The object therefore is to establish on philosophical, critical and historical grounds the divinity and the Messianic mission of the Founder of Christianity, and consequently the divinity and veracity of the Revelation He communicated to man. Apologetics therefore mediates between philosophy and theology. It differs on the one hand from Christian apology, whose object is to defend this or that doctrine or practice of Christianity; and on the other hand from dogmatic theology, which, presupposing God's revelation, inquires into and explains the contents thereof.

Having defined his subject and summed up its history, Fr. Langan maps out his ground plan. The latter comprises three main lines marked respectively philosophical, critical and historical—to which he adds a fourth by way of Epilogue. The *philosophical* elements comprise the demonstration of a divine revelation and an inquiry into the signs, physical, intellectual, and moral; objective, extrinsic, and intrinsic thereof. This examination necessarily entails an esti-

mate of the probative value of religious experience, instincts, and emotions, and by consequence a discussion of the theories of Immanence and of Modernism.

The *critical* matter comprises proofs for the genuinity, antiquity, and authority of the Gospels and the Acts; while the *historical* contains arguments for the Messianic office and the Divinity of Jesus Christ — arguments drawn from the prophetic witness of the Old Testament and from that of Christ Himself, from His life and character, from the propagation of Christianity, the testimony of the Apostles and martyrs. The fourth division of the work, the Epilogue, gives a synopsis of the history of religions, especially of Judaism, Buddhism, Islamism, and the various forms of the so-called "primitive religions"—animism, totemism, and the rest. The latter are shown not to have been really primitive (that is, original with the race), but rather stages or types of retrogression from the really primitive monotheism.

The foregoing outlines are of course familiar to every student of the *Demonstratio Christiana.* They do not signalize the value and merit of the present treatise. These lie in the perfect method and style in which the outlines are filled out and developed. In these features the work is unsurpassed. If we add that in the elements, material and formal, that constitute a model text book of Apologetics it is second only to Fr. Brosnan's text book of Natural Theology, we can pronounce no stronger note of commendation. As regards one feature, however, precedence should be given to the latter manual—namely, its abundant employment of the pertinent literature in English. This feature only occasionally appears in the present work. In lieu thereof a fairly copious and up-to-date bibliography of the history of religions has been appended—a branch of knowledge which has grown so much of late and with which our students ought to be acquainted. One likes to think that these two excellent text books may be the initial portions of a series of manuals on clerical studies in preparation by the Professors at Woodstock.

SUPERNATURAL MYSTICISM. By Benedict Williamson. With an Introduction by His Eminence Cardinal Bourne and a Foreword on the Call to Contemplation by the Lord Bishop of Plymouth. Kegan Paul, Trench, Trubner & Co., Ltd., London; B. Herder Book Co., St. Louis. 1921. Pp. 280.

A well-known writer has defined mysticism as "the love of God". The definition has the merit of simplicity. It is also true — if duly distinguished. The ultimate end of man is vision, contemplation of the Supreme Truth. But it is *beatific* vision. Therefore it must

contain the ingredients of love and joy. But vision comes first. Hence the Scholastics with their wonted precision place "the metaphysical essence", the quintessence (as we, not they, would call it) of perfect bliss in an act of the intellect, contemplation: and "the physical essence", the concrete state of perfect beatitude in seeing, loving and enjoying all conjoined. And so combining the two aspects, mysticism, that is, the mystical state of the soul, which is the temporal anticipation of the eternal vision, may be defined as a loving contemplation or a contemplative loving of God. How far and by what means and methods this state is attainable by man's natural powers aided by the merely natural concurrence of God, is a problem too large and too intricate to detain us here. Around it has grown an immense literature, especially within recent times. But the mysticism of the saints is essentially supernatural, based on divine faith and effected by special extraordinary helps and graces from God. But here as always the supernatural presupposes the natural. There is a science and an art of the soul's loving contemplation of its Creator. The science deduces rational conclusions from certain truths, partly natural, partly revealed, concerning the relation of man to God. The art formulates these conclusions as rules whereby contemplative union of the soul with God is effected and promoted. The volume before us includes both the science and the art of supernatural mysticism, although the technical distinction is nowhere explicitly drawn. The first six chapters embody the science of mysticism. They lay down certain philosophical and theological principles and deductions concerning man's final end, the means of attaining it, his creation, his fall and redemption through Christ. The succeeding chapters may be said to contain the art of mysticism: the ways and means whereby man may rise to the height of mystical union—prayer and detachment; the night of purgation; the several degrees of contemplation; the highest stage with its extraordinary sequences, such as ecstasies, revelations, stigmata, and the rest. As the volume comprises a series of conferences given by the author to a community of religious women (the nuns at Tyburn), there are a number of chapters relating particularly to the religious state, its observances, discipline, and the peculiar dispositions and virtues it demands. The style retains the spirit and familiar forms of spoken speech, thus making the reading more attractive than would be a more studied manner of instruction or exposition. The treatment is therefore less systematic than one meets with in the older classical mystics or in the recent works of Frs. Devine and Poulain. An excellent book to place in the hands of religious persons, it will prove especially serviceable to the clergy as well for their own guidance, as in the preparation of spiritual conferences.

YOU AND YOURS. Practical Talks on Home Life. By Martin J. Scott, S.J. New York, P. J. Kenedy & Sons. 1921. Pp. 199.

As in his first book, *God and Myself,* Fr. Scott made never so plain and convincing the essential and therefore the ethical and religious relations of the individual to God, the giver of man's being, and to Christ, the author and finisher of man's supernatural faith, so in this, the latest product of the same expert pen we find the corresponding relations of the Family to God made no less plain and convincing. Between the first and the last book there have intervened three other volumes, as the reader may remember, but *You and Yours* is intrinsically and therefore intimately connected with *God and Myself.* The individual cannot get along without God. All sorts of personal abnormalities and eventual ruin must inevitably result from attempting to do so. Everybody who seriously reflects, knows this. But many people dodge the issue. If they read *God and Myself,* they cannot blind themselves to their folly. On the other hand, the family can no more successfully live and grow without God. The effort to do so has filled innumerable homes, past and present, with infinite misery and has piled up in the State and the Church incalculable human wreckage.

It is very generally recognized that the home is not what it used to be. This is true *in rure et in urbe.* What with the movies, automobiles, trolleys, golf, sensational magazines, woman suffrage and women in business, sports, and the rest, the members of a family are not as closely associated as formerly.

Moreover, as Father Scott goes on to observe, "the world to-day has lost its head with its new achievements. Distraction is mistaken for pleasure, license passes for independence, boldness parades as confidence, recreation degenerates into dissipation. Again, in big cities, over-crowding destroys privacy. Modesty, the guardian of virtue, loses its lustre and often departs altogether.

"Night workers, Sunday workers and shift workers make a continuous going-and-coming performance in many homes, thus depriving them of the possibilities of family assemblage, one of the chief charms of home life, as well as one of the best bonds of family affection.

"There is no use assailing these foes of family life. They have come to stay. Our business is to see what we can do under the circumstances to convert them into friends. For it can be done" (p. 2).

How it can be done is made plain in this admirable little volume. Having laid down some general principles on home life, the writer takes up *seriatim* each constituent thereof—father, mother, husband,

wife, son, daughter. Then are shown the dangers that beset the young men of the day. Next some practical observations on woman's dress and ornamentation, on courtship, and amusements are given. Lastly two chapters replete with wisdom and practical idealism concerning young men and young women in regard to vocation to a higher life than that of the world close a volume whose every sentence rings true, goes home to mind and heart and bears a message of light, of strength, of encouragement.

Fr. Scott treats of many subjects that concern the deepest springs of life. He handles them firmly, fearlessly, with the knowledge and skill of a diagnostician who knows the symptoms and the sources of human ailments, but is equally wise in prescribing the surest and the safest remedies. He is moderate. Thus he permits young peoples' dances—properly controlled, of course; neither does he condemn cards, games of chance for small stakes. He writes with unmistakable clearness and with arresting illustration and allusion. Not infrequently, he repeats himself, but this because he believes in driving home a thought by reinforcement. *Repetita juvant.*

The book should find its way into every Catholic home and into the hands of every Catholic young man and woman contemplating marriage. The clergy will find it a home missionary in the parish.

THE WORD OF GOD. A Series of Short Meditations on the Sunday Gospels, published in Rome by "The Society of Saint Jerome for the Diffusion of the Gospel". By Monsignor Francis Borgongini-Duca, Secretary of the Sacred Penitentiary Tribunal, Professor of Dogmatic Theology in the Propaganda University, Spiritual Director of the Vatican Seminary. Translation by the Rev. Francis J. Spellman. New York: The Macmillan Company. 1921. Pp. 211.

The meditations or sermonettes appeared in weekly pamphlets from the first Sunday in Lent, 1919, until Quinquagesima Sunday, 1920, and were then published in volume form. The reader will perhaps be surprised at first to learn that one hundred and twenty thousand copies of the series have already been published. Even a casual perusal of two or three of the sermons will, however, supply fairly obvious reasons for this rapid multiplication of issues. The language is simple and direct, the illustrations are both clarifying and attractive, the information conveyed is appropriate to the theme and to the occasion and is made easily intelligible, the appeal to sentiment is brief but full of unction, the application of the lesson taught is unmistakable. Meanwhile, brief headings or prefaces to the sermons furnish us with an adequate view of the mind and heart of Mother Church in the unfolding panorama of her Liturgical Year.

We are thus first put *en rapport* with her spirit in the Gospel selection and can look with her eyes into the progressive mystery of Godliness. "It will be observed", says the translator's Preface, "that the Gospel of a proximate feast day is occasionally substituted for the Gospel of the Sunday." One regrets that both could not have been given; but, if alternative choices were, for any reason, to be made, the substitutions must be considered felicitous. Especially desirable was the inclusion of the parable of the Prodigal Son. Read the five-minute sermon on this theme, and learn why the series became so popular. There is no diffuse explanation or commentary on the exquisite simplicity of the Gospel, but, instead, an affecting application of the lesson to the needs of every hearer. The translator has done his work excellently, and the publisher issues the work in a very neat dress in respect of typography and binding.

H. T. HENRY.

MATTERS OF MOMENT. By the Rev. John McCabe. With a Preface by the Bishop of Northampton. New York: Benziger Bros. 1921. Pp. xiii—157.

As a convenient mine whence may be drawn glistening metaphors with which to enjewel these and similar sermons, *Matters of Moment,* may be commended. The work consists of souvenirs, selections, and condensations of sermons delivered by the author. In their present adaptation they exhibit something of the mien of essays well embellished with the fruits of historical research and favored with gleanings from the fields of art and science. By their form they remind one of Father Donnelly's engaging chapters in *The Art of Interesting* (reviewed in November number, 1920), and by their matter they suggest reflexions akin to those of Canon Sheehan's *Under the Cedars and the Stars.* Each little essay might easily be incorporated into a sermon, or, better still, be made to serve as the foundation for a more elaborate structure.

That the author has actuated the maxim *non nova sed nove,* may be seen from the originality of the subject titles, among which are such arresting headlines as: "Blotting Out God", "The Greatness of the Lowly", "The Colossal Conquest", "The Divine Souvenir", "Pilgrims of the Night", "Celestial Harmonies", and others no less striking. Nor does the interest evoked by the titles lessen with a perusal of the contents; rather, it is borne out and intensified.

A few of the topics relate to the war and things martial. Almost all, however, can be divested of this connexion and given a universal application. Nor indeed would the omission of them detract from

a volume which is otherwise assured of a cordial welcome in our homiletic bibliography.

A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS for all Sundays and Holydays of the Year. Based on the teachings of the Catechism of the Council of Trent and harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and arranged by the Rev. Charles J. Callen, O.P., and the Rev. John A. McHugh, O.P., Professors in the Theological Faculty of Maryknoll Seminary, Ossining, N. Y. With an introduction by the Most Rev. Patrick Hayes, D.D., Archbishop of New York. Dogmatic Series, Vol. II. New York: Joseph Wagner; London: B. Herder. Pp. 562.

The practical advantages accruing to the pastoral mission of preaching through the matter and methods offered in the Course of Instructions by the Dominican Fathers of the New York Archdiocese have already been dwelt on in these pages. The present series covers the ecclesiastical cycle of the twenty-five Sundays following Pentecost and includes homiletic matter for the feasts of the Assumption of Our Lady and of All Saints. The topics are in each case introduced by a summary of the teaching taken from the Catechism of the Council of Trent in a new and improved translation. Then follow two or more model sermons by noted preachers from the ranks of the religious and secular clergy. In addition there are given copious references to sources, whence further material may be obtained for the composition of original instructions and discourses. The clergy need only know of this valuable aid in the science and art of catechetics and preaching in order to realize that it represents a very decided help in advancing pastoral efficiency.

As we are going to press the third volume of the series reaches us. It covers the Moral Series from the first Sunday of Advent to the sixth Sunday after Easter, inclusive.

STORY-SERMONETTES FOR THE CHILDREN'S MASS. For the Sundays of the Ecclesiastical Year. By the Rev. Frederick A. Reuter. New York, Joseph F. Wagner (Inc.). 1921. Pp. 199.

To the author of this volume must be accredited the knack of collating judiciously, as well as the art of narrating appealingly stories for children's sermons. It would be altogether superfluous to attempt a proof that children revel in story-telling. Any account that smacks of adventure—real or supposed—will be certain to elicit from them a whole-hearted sincerity of attention. Grown-ups too, not infrequently, place themselves in the same class and exhibit unmistakable

relish for a well-told experience or a properly-drawn comparison. To satisfy this demand a priest must be ever vigilant to acquire appropriate material and to develop a pleasant utilization of it in his sermons. In both these respects the sermonettes at hand will be found helpful and suggestive. No less might they be recommended to Sunday school instructors, to assist them in sustaining from week to week the necessary application and reflexion desired from the pupils.

MORAL PRINCIPLES AND MEDICAL PRACTICE. The Basis of Medical Jurisprudence. By Charles Coppens, S.J. New and enlarged edition by Henry S. Spalding, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1921. Pp. 320.

Father Charles Coppens, S.J., published his lectures to medical students twenty-five years ago, and his work was then recognized as answering an urgent need as a guide in the medical profession. Physicians are not only bound to a conscientious regard for the higher law of morality, but they find such a regard forced upon them by the Catholic patient under the guidance of a conscientious director of souls. Whilst the principles by which the morality of human actions and hence of medical practice must be directed remain fundamentally unchanged, their application is greatly influenced by the varying conditions of living and by the scientific methods adopted to facilitate the curing of diseases. The study of diseases itself reveals aspects of virtue and vice which the medical practitioner will take into account in his efforts at cure or prevention. In this respect the much larger part of Father Coppens's volume retains its original value as a directory of the physician's, and more particularly the surgeon's conscience. The topics of abortion, craniotomy, vasectomy, ectopic gestation, insanity, and hypnotism, with their cognate subjects, need hardly be viewed in any light different from that which defined their morality a quarter of a century ago, albeit experience in diagnosis and new devices of instruments have added to the facility with which the moral law may be either evaded or else safeguarded. The more critical themes that call for treatment at the present day are comprised in what is called sex-hygiene and the education in eugenics. Spiritism too offers some unforeseen difficulties at times. All such teachings tend to promote in a systematic way both race suicide and practical atheism. Euthanasia, which under pretext of assuaging the pains incident to death not infrequently brings about an abnormal shortening of life, is the result of the so-called philanthropic spirit which, regarding man as a mere animal without responsibility to a higher than human authority, proposes to lessen evil

in the world by eliminating temporary suffering. These latter matters receive fresh and clearly-expressed treatment in this new edition of the book at the hands of Fr. Spalding. The lectures, while chiefly prepared for the guidance of physicians, and therefore to be recommended to medical students and practising or consulting physicians, make a valuable contribution to pastoral medicine, and should be accessible to students in the seminary and to priests in care of souls.

HIS REVERENCE—HIS DAY'S WORK. By the Rev. Cornelius J. Holland, S.T.L., author of "The Divine Story", "The Divine Twilight". With an Introduction by Agnes Repplier. Blase Benziger and Co. 1921. Pp 212.

In a series of thirty letters to a friend the author sketches the daily activity of the average parish priest. It is a record, as the writer of the Introduction words it, simple and frank, homely and devout, meant to be interpretative to the laity in this comfortable and tolerant land. "The book is neither polemical nor spiritual, neither pragmatic nor apologetic; but narrates the ordinary happenings of ordinary clerical life. It declines to concern itself with the disputes of nations or of theologians. It tells why priests do not like public meetings and social gaieties, why they do like the companionship of other priests, why they are ill at ease in a theatre, and happy at a ball game, why they buy books and passionately covet foreign travel . . . there is a more serious side to the book, and some plain words of counsel—notably in the letter on confession."

Persons who do not know the inner life of the priest as it is commonly known to brother priests, or to those who are reared in the faith, will glean light from these sketches and not a few of the younger generation of Americans who have been baptized and raised in a Catholic atmosphere will derive benefit from Father Holland's revelations of his priestly work, which is much the same as that to be found in every parish of an American city or town. The introduction of the pseudonyms "My dear Prudenzia" and "Father Sperinde", suggested by Donald Grant Mitchell's *Reveries,* is apt to detract somewhat from the grave purpose of the volume. A serious cleric may satisfy feminine curiosity without being undignified, in such cases as a Madame de Staël, whose queries concern the life of thought and of the soul, but hardly regarding a priest's personal motives of action in common life. However, that is a matter of taste, and does not lessen the worth of what Father Holland has to say, no matter to whom it may be addressed.

FATHER STOMMEL, THE CHURCH BUILDER. By Leo Gregory Fink, Priest of the Archdiocese of Philadelphia. Peter Reilly: Philadelphia. 1921. Pp. 186.

Father Fink has drawn an agreeable picture of an humble, devoted priest with whom he was associated in apostolic labor during the latter part of his pastoral life, and whose zeal and piety, impressing the young priest, have led to this sketch, chiefly for the gratification of the many who still cherish the Philadelphia pastor's beneficent influence upon themselves and their children. Father Stommel is called the church-builder, and the book gives illustrations of twelve edifices within the diocese which he caused to be erected, or remodeled. This activity is of course a proof only of his pastoral zeal in many fields of Catholic devotion and education. His interest in the schools, which he regarded as an essential adjunct to the church, is perhaps the chief feature in a life so simple and unostentatious that he was hardly known beyond the circle of his immediate activity and the early associates of his seminary days at Louvain where he made his studies. The grateful monument placed to his memory by his devoted assistant will serve as a stimulus among our clergy to like unostentatious zeal for the glory of God. Apart from this it is a healthy sign of ecclesiastical development in the field of literature to find native American priests interested in pastoral writing of this sort.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE juxta Kalendarium Ecclesiae Universalis nuperrime reformatum et ad tramitem novarum rubricarum in usum provinciarum Baltimoren., Neo-Ebora., Bostonien., Philadelphien. pro anno Dom. MCMXXII. Sumptibus Fr. Pustet et Soc.: Neo-Eboraci et Cincinnati.

The directory of 1922 for the celebration of Mass and the recitation of the divine office throughout the Eastern provinces of the Church in the United States merits particular commendation for the carefully prepared *Monita* as an orientation in the recently altered disposition of the rubrics. These concern chiefly the following points: the anniversaries of titulars and of the dedication of churches; Votive Masses, and in particular that "pro sponsis"; the Orations (*imperatae*) and *Suffragia* under title XII; and the *missa ex optione* with collects. As it stands, the entire introduction of the Ordo may fitly become the text for liturgy classes in place of the voluminous manuals which the student has to make use of under ordinary circumstances during his theological course.

Literary Chat.

The clergy and religious teachers who take an interest in the music of the Church and who are eager to secure singing that harmonizes with the letter and the spirit of the liturgical services, have no doubt come to appreciate the value of the *St. Gregory Hymnal and Catholic Choir-Book*, compiled, edited and arranged by Nicola A. Montani (The St. Gregory Guild, 1705 Rittenhouse Square, Philadelphia). The sterling merits of this repertoire of genuinely Catholic music have been previously pointed out in these pages. Reference is here made to it again with the view of calling attention to the fact that, besides the complete edition in one volume, Mr. Montani has recently issued separately a singer's edition and a word edition.

The former comes in a compactly bound volume which gives one line music with the complete text of each piece. It is therefore called the melody edition. The word edition, which contains the text alone without the music, comes in a neatly printed brochure format. While the "complete edition" remains of course the *editio typica*, there are special conveniences in the separate forms, which will doubtless appeal to different needs and tastes.

Life's Lessons, the title of Fr. Garesché's latest addition to his well-known series of bright and helpful little books, is obviously a fruitful theme. It is therefore the more likely to beget platitudes. The author, however, possesses, as every one knows, an instinct for finding the new in the old, the useful and the fair in the everyday common things; or rather, he knows how to make people see that, whatever befalls them in life, the ups and downs, joys and sorrows, and especially their own faults, mistakes, shortcomings, occur not by haphazard chance or blind fate, but by the Providence that shapes our destinies, rough hew them as we may. Fr. Garesché's booklets suit the average man and woman. They will be read and should be read by people who want to turn to best account the talents which the Householder entrusts to their trafficking until He come. (Benziger Bros., N. Y.)

The reader may probably remember a clever cartoon figuring a sign painter at work on a scaffold enmantling the soaring chimney of a New York skyscraper. In gigantic letters he is proclaiming to the world below the unsurpassable merits of a certain soap. He has outlined SO, and then his hair stands up erect like quills on the fretful porcupine when he fails to recall the next letter. Is it *P* or *A*? SOAP or SOPE? Perhaps most people who write at all find themselves, if not in the same embarrassment as the aerial artist, at least in a somewhat kindred predicament. It is well to have at one's elbow on the writing table handy helps to meet such situations. There are many such books. Probably the latest and certainly one of the best comes in the *Standard Desk-Book Series*, issued by Funk & Wagnalls, N. Y. It bears the title *Words We Misspell in Business* (pp. 213). The vocabulary indicates the correct forms of 10,000 terms. The volume also contains simple rules for spelling, for the division of syllables, and other serviceable features. The utility of such a book is unmistakable. It has been compiled by Mr. Frank Vizatelly, the managing editor of the New Standard Dictionary.

The highly laudable task undertaken by Fr. Hull, S.J., of rewriting English ecclesiastical history in a truer light than that reflected by the traditional Protestant version, has recently reached its second stage. The first stage, the present reader may remember, covered the British and the Anglo-Saxon period. The second portion of the series contains the history of the Norman and the earlier Medieval Period. It covers the field from the Norman conquest to the death of Henry II, which took place soon after the assassination of St. Thomas à Becket—a stormy period of conflict between the State and the Church as to which should predominate. While neither side was blameless, the popular non-Catholic text books throw the heavier burden of

offence on the shoulders of the Pope and the clergy. Fr. Hull follows up the controversies step by step, stating clearly the points at issue, citing the various authorities in each case, and making critical comments upon some of the popular text book and other literature on the personages and events. The whole is a greatly worth-while piece of historical narrative and criticism, scholarly and interesting in matter, and, coming from the editor of the *Examiner*, unfailingly attractive in style. The book is paper bound (pp. 140), from the Examiner Press, Bombay, and is carried in this country by Herder, St. Louis, and by P. J. Kenedy and Sons, New York.

In a sumptuous, handsomely illustrated octavo of nearly six hundred pages, entitled the *Glories of Mary in Boston*, Fr. John F. Byrne, C.SS.R., has compiled a memorial history of the Church of Our Lady of Perpetual Help (the Mission Church of the Redemptorists), Roxbury, Mass. (1871-1921). After a general survey of the history of Catholicism in Boston, the foundation, growth, and actual status of the famous Mission Church with its wonder-working shrine, are described. The narrative includes a full account of the various organizations that have grown up within the parish, a necrology of the Fathers and Brothers, and a few pieces of poetry which are probably given for their personal and local relations rather than their literary merits. The whole is an inspiring story of religious activity singularly blessed with material and spiritual success. The book should awaken a more than merely local interest. A particularly inspiring chapter is that which tells of the remarkable career of the Mission Church Band, an organization of young musicians which reflects credit on its members, its leaders, and the priest by whom it was established. (Boston, the Mission Church Press).

One of the literary productions occasioned by the seventh centenary of the death of St. Dominic is a comely volume entitled *Dominican Saints*, by the Novices of the Dominican House of Studies, Washington, D. C. Out of the three hundred and more members of the Order who have been canonized or beatified, short lives of fourteen of the more illustrious have been selected. A short biography of each, with an appended list of reference literature, is given. The work is both edifying and instructive, while a number of excellent photo illustrations adds not a little to the attractiveness of the volume. It is published by the Dominican Press, Washington, D. C.

Work, Wealth and Wages is the alliterative title of a new volume promised this month from the pen of the Rev. Joseph Husslein, S.J., Ph.D., by the new publishing department of Matre & Company, Chicago. Such inviting and important chapter titles as "A Living Wage", "Labor Organizations", "The Class Struggle", "Church and Capitalism", "Catholic Social Action", indicate the range and scope of the book.

A small volume by Canon Pracht entitled *Catéchisme des Convénances religieuses* is of exceptional importance in the field of religious pedagogics, because it emphasizes the virtue of reverence which is being dissipated by the modern spirit of so-called liberty. It sets forth the obligations of respect toward persons and things consecrated to God, securing a spirit of devotion and in general a supernatural viewpoint in religious matters whence issue obedience and charity as abiding qualities of daily conduct. The form of exposition is catechetical and gives teachers an opportunity of using the book as a class manual.

There was a small volume published last year (Benziger Bros.), *In Mallow*, by Mrs. William O'Brien, wife of the Irish patriot and intimate associate of the boyhood days of the late Canon Sheehan, to which we have not had opportunity to direct attention before now. It gives an idyllic glimpse of the beautiful south country where the author of *My New Curate* lived and died, and there is a chapter of charming reminiscences of a last visit to the famous and humble parish priest of Doneraile which supplements the story of his life. She speaks of the national monument planned by the people of Mallow and of Doneraile, as yet unfulfilled, but

"what would have touched him far more, and what his friends rejoice at, is to realize how his books are read and enjoyed by the people he loved".

The English and German versions of *Principal Texts of the Gregorian Authors concerning Rhythm* appear simultaneously (Schwann: Duesseldorf and Volksfreund: Buffalo), interpreting for us the rhythm of the old Gregorian chant as understood by the medieval masters, including St. Augustine, St. Remigius of Auxerre, Hucbald (IX cent.), Guido of Arezzo, Berno of Reichenau, Aribo Scholasticus, and some unnamed authors contemporary with these. The texts have been collected and translated by J. G. Schmidt, and together with the Benedictine expositors of the traditional rendering of the liturgical music in the early Church form an interesting chapter in liturgical science.

Among the academic dissertations submitted to the theological faculty of the Catholic University of America for the degrees of doctor respectively in theology and canon law is an interpretation of the Pauline formula *Indúere Christum*, with special reference to the reading of St. John Chrysostom. The writer, Fr. Leo Ohleyer, O.F.M., of the St. Louis province, reviews the history of the exegesis by medieval and modern authors, comparing it with the classical and traditional exposition by the great Patriarch of Constantinople. He next examines the significance of the text in its literary setting, applying the results to St. Paul's use of the terms to vindicate the predominant idea of possession which implies union and complete conformity with the possessor. Thus fresh force is given to the expression in its application to the sacramental theory, and herein chiefly lies the practical value of Fr. Ohleyer's learned investigation.

Diocesan Consultors is the dissertation submitted to the University faculty by the Rev. Peter J. Klekotka of the Archdiocese of Philadelphia. The writer surveys the history, explains the nature, institution and duties of the office, the qualifications demanded of the appointees, the methods of procedure in consultation, together with the rights and privileges attached to the counselling body under the new law as compared with previous legislation. The canons pertinent to the subject and a good bibliography make the volume a serviceable manual for diocesan officials and students of canon law.

Not only the regular but the majority likewise of the diocesan clergy need to be acquainted with the Church's legislation on the religious cloister. An excellent means to this end is provided in a recent monograph entitled *The Cloister* by Father Valentine Schaaf, O.F.M., J.C.L. The brochure (pp. 180) embodies the author's Dissertation for the Degree of Doctor of Canon Law at the Catholic University, Washington. It contains, besides a mass of valuable historical information on the origin and development of the cloister, a succinct commentary on all the pertinent canons of the new Code. The work, which is thoroughly documented, includes a full bibliography and an index, and is issued by the St. Anthony's Messenger Press, Cincinnati, Ohio.

For the degree of Doctor of Philosophy Father Thomas E. Ameringer, O.F.M., presents a study of the *Stylistic Influence of the Second Sophistic on the Panegyrical Sermons of St. John Chrysostom*. The writer throws fresh light on the relations of Hellenism to Christianity, which solves important problems in the study of post-Apostolic tradition as represented by the patristic literature and teaching. Although Dr. Ameringer confines his comparison mainly (not exclusively) to the Saint's panegyrics and festal discourses, he finds abundant proof to support his thesis.

Priests who are looking for an attractive book as a gift to children at the Christmas season will not be disappointed by Mother Loyola's *King of the Golden City*. It is an allegory which carries lessons of faith, of self-knowledge and virtue, illustrated by beautiful colored plates and told in the charmingly simple language of an experienced religious teacher (P. J. Kenedy & Sons).

The Report of the Proceedings and Addresses of the Eighteenth Annual Meeting of the Catholical Educational Association is, as experience of these documents has taught us to expect, replete with educational wisdom. It is not unlikely that here or somewhere there is still to be found a benighted Catholic, lay or cleric, who continues to croak about the meagreness of our pedagogical literature. If such people know what they are looking for, they are probably unaware of the pedagogical wealth accumulated in these annual Reports, or they are suffering from mental myopia. There is hardly any aspect of primary, secondary, college or seminary education that is not treated in these Reports by an expert and discussed by experts. Moreover, the Reports are a standing reply to the charge sometimes made that the Catholic system pursues its own traditional lines heedless of the onward march of secular aims and methods of progress. They prove that our educators, while holding fast to established principles, take full account of anything that is worth while in the theories and proposals of their non-Catholic brethren or the educational programs of the State. On the other hand, that very traditionary wisdom which they cherish enables them to discriminate between what is of permanent value and the ephemeral fad and fancy. Of special interest and importance are the papers pertaining to seminary studies and to the discipline and curriculum of the preparatory seminary.

Other sources of educational information are the annual Reports of the diocesan superintendents of our parish schools. These documents embody the wisdom and experience of priests who have their eye on the practical working of our system not only intrinsically but extrinsically, in relation to and in comparison with secular ideals and methods. They are not simply summaries of scholastic statistics.

Foremost among these, both in respect of seniority of issue and in respect of fullness, is the *Annual Report (Twenty-seventh) of the Superintendent of Parish Schools of the Archdiocese of Philadelphia.* Besides the detailed and interesting statistics of the 196 separate schools in the archdiocese, wherein there are over 100,000 pupils, the volume suggests correctives in regard to retardation, examination questions, sanitation, and physical culture. Other reports are patterned after its model.

The Report of the Superintendent of the Newark Diocese is always thoughtful and suggestive of things important and timely. Amongst such matters is the problem of the state certification of our religious teachers, a problem, as every one knows, beset with perplexing difficulties. Dr. John Dillon in his recent Report (1920-1921) discusses the subject, weighing the various solutions and the respective difficulties. The plan and method appear practicable and will well repay the attention of priests and teachers who are facing the State's requirements for certification.

The Report of the Superintendent of Schools of the Archdiocese of San Francisco is likewise an instructive document. Items of particular moment in the latest Report (Biennial 1918-1920) are those which relate to the Summer School work, to School Hygiene, and the use of memory in Catechetical training. On the latter point Dr. Hunt's observations are eminently wise and timely. He inveighs against the present tendency in education to underrate memory work, a tendency which, he argues, is justified neither by sound pedagogical principles nor by the results of experience; and concludes that "memorizing the Catechism is both good pedagogy and good sense. It supplies the children with exact formulae for the doctrines of their Faith—the 'form of sound words', as St. Paul expresses it. It gives permanency to the knowledge with such difficulty acquired, knowledge on which so much depends, and which would otherwise vanish quickly from their minds" (p. 35). Dr. Hunt is not, of course, unmindful of the objections urged against this conclusion by certain religious educators. On the contrary, he states them fairly and meets them squarely.

A book written on the Sacred Heart by a theologian of Fr. Lepicier's uni-

versally recognized distinction can hardly fail of being doctrinally solid, while the author's spiritual endowments as head of a religious Order are a surety of the devotional character of such a work. It therefore goes without saying that the book which he has lately given us under the title *Jesus Christ the King of Our Hearts* is built on firm theological bases and, as indeed its subtitle ("Elevations on the Most Sacred Heart of Jesus") sufficiently indicates, is pervaded by a spirit of genuine piety. As the author's aim is essentially spiritual, namely to prove the Kingship of our Lord over human hearts and to persuade men to loving submission and whole-hearted devotedness to His Sacred Heart, the affective element predominates. The matter is divided into thirty short chapters, which offer thoughts and sentiments appropriate for spiritual reading or meditation during the June month. The book (pp. 264) is issued in good form by Benziger Brothers, New York.

Boys, young and old, who read John Talbot Smith's *The Boy who Looked Ahead*, will welcome another story from the same versatile pen. This time it is *The Boy who Came Back* (pp. 218; Blase Benziger & Co., New York). The leading character, young Lawton, falls into bad company and follows the line of least resistance. The way down to Avernus he finds agreeably easy, but the road up awfully hard. However, *post varia discrimina rerum*, he gets back and turns out all right. There is plenty of action in the story, which for the rest is told cleverly and with sustained interest. The moral is plain and healthy, but not obtruded. He who runs can read it.

The adaptation of Arvisenet's *Memoriale*, under the title of *An Epitome of the Priestly Life*, by Father F. J. Sullivan, was a very fortunate enterprise, and the beautiful volume deserves the widest possible circulation among our clerical students and priests. Though the price is somewhat above the average, the form and contents alike make the book a suitable gift, especially at ordination.

Lovers of St. Francis of Assisi will be glad to know that the *Life* of the Seraphic Saint by Father Cuthbert has recently appeared in a third edition. While not the definitive biography of St. Francis — the preparation of that being in the hands of one of the leading Franciscan scholars of the present day—the *Life* by Father Cuthbert is the most thoroughly documented work that has thus far been given to the public. The author's name is sufficient guarantee of its literary merits. For the rest, as a review of the original edition was previously given in these pages, it may suffice here to note that the alterations made in the recent impression are few and of secondary importance (New York: Longmans, Green & Co.).

Books Received

SCRIPTURAL.

A General Introduction to the Bible. By the Right Rev. Charles P. Grannan, D.D., Ph.D., Consultor of the Pontifical Biblical Commission and Professor Emeritus of the Catholic University of America. In four volumes. B. Herder Book Co., St. Louis and London. 1921. Price per volume, $2.00.

Évangile selon Saint Luc. Par le P. M.-J. Lagrange, des Frères Prêcheurs. (*Études Bibliques.*) J. Gabalda, Paris. 1921. Pp. clvxii — 631. Prix net, 50 *fr.*

The Origin of Paul's Religion. The James Sprunt Lectures delivered at Union Theological Seminary in Virginia. By J. Gresham Machen, D.D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. Macmillan Co., New York. 1921. Pp. 329.

EVANGELIORUM SECUNDUM MATTHAEUM, MARCUM ET LUCAM SYNOPSIS. Juxta Vulgatum Editionem cum Introductione de Quaestione Synoptica et Appendice de Harmonia Quatuor Evangeliorum. Auctore A. Camerlynck, Can. Hon. Eccl. Cath. Brug., S. Th. D. et M., et S. Scripturae in Majori Seminario Brugensi olim Professore. Editio tertia, auctior et emendatior. (*Commentarii Brugenses in Sacram Scripturam.*) Brugis: apud Carolum Beyaert; St. Louis: B. Herder Book Co. 1921. Pp. lxxxviii—206. Prix, 12 *fr.*

POLYSEMA SUNT SACRA BIBLIA. Pars Altera. Auctore Fr. Nicolao Assouad, O.F.M., Lect. S. Scripturae. Ad Claras Aquas: Typographia Coll. S. Bonaventurae; Paris VI^e^: Librairie Saint François, 4 rue Cassette. 1920. Pp. 161.

THEOLOGICAL AND DEVOTIONAL.

AN EPITOME OF THE PRIESTLY LIFE. By Canon Arvisenet. Adapted from the Latin original, *Memoriale Vitae Sacerdotalis,* by the Rev. F. J. O'Sullivan. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. x—428. Price, $2.50 *net.*

THE GLORIES OF MARY IN BOSTON. A Memorial History of the Church of Our Lady of Perpetual Help (Mission Church), Roxbury, Mass. 1871-1921. By the Rev. John F. Byrne, C.SS.R. Mission Church Press, Boston, Mass. 1921. Pp. 584.

CATECHISM FOR FIRST COMMUNION. By the Rev. Francis Cassilly, S.J., author of *Shall I Be a Daily Communicant?* and *What Shall I Be?* Catholic Instruction League, 1080 W. Roosevelt Rd., Chicago. 1919. Pp. 48. Price, $0.05; $2.75 a hundred.

LIFE'S LESSONS. Some Useful Teachings of Every Day. By the Rev. Edward F. Garesché, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 192. Price, $1.50; $1.60 *postpaid.*

SUNDAYS IN THE GARDEN OF EASTER. By E. Seton, Third Order of St. Francis. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. ix—165. Price, $1.25 *net.*

THE EXERCISES OF ST. GERTRUDE, Virgin and Abbess, of the Order of St. Benedict. Translated by Thomas Alder Pope, M.A., of the Oratory. Burns, Oates & Washburne, Ltd., London, Manchester, Birmingham, Glasgow; Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. xxv—193. Price, $0.85 *net.*

COMMENTARIUM TEXTUS CODICIS IURIS CANONICI. Liber I: Normae Generales. Praevio Tractatu Introductorio et Appendice subsequente de legibus ac libris liturgicis. Auctore Fr. Alberto Blat, O.P., Lect. S. Theol. ac Iuris Can. Doct., et Codicis Professore in Pontificio Collegio Internationali "Angelico". Romae: ex Typographia Pontificia in Instituto Pii IX. 1921. Pp. xii—204. Venui habetur Romae apud Auctorem, Via S. Vitale, 15, (5); Franc. Ferrari, Via dei Cestari, 2; et alios Urbis Bibliopolas. Pretium extra Italiam intelligendum, 7 *fr.* 50.

L'AMITIÉ DE JÉSUS-CHRIST. Par Robert-Hugh Benson. Traduit avec l'autorisation de l'auteur par A. De Menthon. Préface du R. P. Auguste Valensin, S.J. Perrin & Cie., Paris. 1921. Pp. xii—257. Prix, 7 *fr.*

YOU AND YOURS. Practical Talks on Home Life. By Martin J. Scott, S.J., author of *God and Myself, The Hand of God, Convent Life,* and *Credentials of Christianity.* P. J. Kenedy & Sons, New York. 1921. Pp. 199. Price: paper, $0.35; cloth, $1.50.

JESUS CHRIST, THE KING OF OUR HEARTS. Elevations on the Most Sacred Heart of Jesus. By the Very Rev. Alexis M. Lepicier, O.S.M., Consultor of the Sacred Consistorial Congregation, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 264. Price, $1.50 *net.*

THE SAVIOUR'S FOUNTAINS. A Book for Children on the Seven Sacraments. By Michael Andrew Chapman. With illustrations by Father Raphael, O.S.B. Our Sunday Visitor, Huntington, Ind. 1921. Pp. 39. Price, $0.50 *postpaid;* in quantities, $0.30, postage extra.

THE LITTLEST SHEPHERD. A Christmas Mystery Play after the Manner of the Olden-times. By Brother Vincent Ferrer, O.P.T. (Michael Andrew Chapman). Our Sunday Visitor, Huntington, Ind. 1921. Pp. 8. Price, *postpaid,* $0.10; 12 copies, $0.50; 30, $1.00.

STORY-SERMONETTES FOR THE CHILDREN'S MASS. For the Sundays of the Ecclesiastical Year. By the Rev. Frederick A. Reuter, author of *Sermons for the Children's Mass, Anecdote-Sermonettes for the Children's Mass, Readings and Reflections for the Holy Hour, The Crusade of Grace,* etc. Joseph F. Wagner, Inc., New York; B. Herder, London. 1921. Pp. viii—199.

THE KING OF THE GOLDEN CITY. An Allegory for Children. By Mother Mary Loyola, of the Bar Convent, York. P. J. Kenedy & Sons, New York. 1921. Pp. xviii—91. Price, $2.50; $2.65 *postpaid.*

"THEY ALSO SERVE." An Appeal for Brothers, who, Following the Brother Saints, render an Intimate Service to their Divine Lord. By Alexander J. Cody, S.J. "Our Sunday Visitor", Huntington, Indiana. 1921. Pp. 47. Price, $0.15; $7.00 a hundred.

THE CLOISTER. A Dissertation submitted to the Faculty of Sacred Sciences of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of Doctor of Canon Law. By Valentine Theodore Schaaf, O.F.M., J.C.L., of the Province of St. John Baptist, Cincinnati, Ohio. St. Anthony Messenger, Cincinnati, Ohio. 1921. Pp. x—180.

LES CHARISMES DU SAINT-ESPRIT. Par D. Bernard Maréchaux. Pierre Téqui, Paris. 1921. Pp. 154. Prix, 3 *fr.* 30 *franco.*

NOS DEVOIRS ENVERS LA SAINTE EUCHARISTIE. Par le Chanoine S. Febvre. P. Lethielleux, Paris. 1920. Pp. xix—387. Prix, 3 *fr.* 75; 4 *fr.* 10 *franco.*

VERS L'AMOUR DE DIEU. Cantiques du Voyage. Par le R. P. Louis Perroy. P. Lethielleux, Paris. 1921. Pp. 232. Prix, 7 *fr.*

LES ABIMES DU SACRÉ COEUR. Doctrine ascétique de sainte Marguerite-Marie. Pages d'Encouragements Spirituels. Par A. Gonon, Missionaire Apostolique. P. Lethielleux, Paris. 1921. Pp. 150. Prix, 3 *fr.*; 3 *fr.* 60 *franco.*

LIFE OF ST. FRANCIS OF ASSISI. By Father Cuthbert, O.S.F.C. With thirteen illustrations. New edition. Longmans, Green & Co., London, New York, Bombay, Calcutta and Madras. 1921. Pp. xv—536. Price, $4.00 *net.*

LA LUCE NELLE TENEBRE. Elevazioni Sui Vangeli. Giulio Bevilacqua, prete dell'Oratorio. Con Prefazione del P. Agostino Gemelli, francescano. Società Editrice "Vita e Pensiero", Via S. Agnese, 4, Milano, Italia. 1921. Pp. 459. Prezzo, 12 *L.*

DOMINICAN SAINTS. By the Novices of the Dominican House of Studies, Washington, D. C. With an Introduction by the Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America. Dominicana, 487 Michigan Ave., N.E., Washington. 1921. Pp. 433. Price, $1.75.

LEADING FEATURES OF THE PRACTICAL PLAN OF THE CATHOLIC INSTRUCTION LEAGUE. With a Few Suggestions for Catechists. By the Rev. John M. Lyons, S.J. Catholic Instruction League, 1080 W. 12th St., Chicago. May, 1919. Pp. 16. Price, $0.05; $0.40 a dozen.

PHILOSOPHICAL.

EXCURSIONS IN THOUGHT. By "Imaal". P. J. Kenedy & Sons, New York. 1921. Pp. 170. Price, $1.50; $1.60 *postpaid.*

INDEX TO VOLUME LXV.

Abortion: reserved case, 190, 519
Absolutio, absente corpore, 524
Absolution from reserved cases, 297, 516
Abstinence, on patronal feasts, 303
Alexandria, on reservations, 297, 516
Altar boys, society, 582
Altar wine: dried grapes, 425
Angels' names, 189
Apocalypse, names, 189
Apostolic Delegation, 448
Approbation of religious congregations, 594, 611
Assumption B. V. M.: definable, 311
Authorship aspirations, 577
Baker's "Sancta Sophia", 27
Baldwin, Mr., on arms B. V. M., 386
Baptism: non-Christian names, 422; records, 2; to dying non-Catholics, 304
Barry, Fr.: on how Mass helps dead, 471
Bedini, Cardinal, in U. S., 449
Bellarmine, Robert, 113
Benedictine Abbey of St. Peter, 293
Betrothal, marriage, 493
Bible in seminary, 63
Bination: authority, 630
Biology, for priest, 134
Bishop: appointment in Brazil, 51; in Mexico, 590
Blessed Peter Canisius, 113
Bonzano, Archbishop, 459
Books for boys, 172
Boy problem for priest, 170
Boys: Communion guild, 608
Brazil, bishoprics, 51
Bruehl, Dr., on psycho-analysis, 539
Canisius, Blessed Peter, 113
Carols, Christmas, 559, 602
Catechism, Baltimore, 67
Catholic Evidence Guild, 344
Catholic statistics in U. S., 156
Cazal's "S. Thérèse" on Index, 51
Censures: absolution, 297, 516; reserved in Spain, 50
Census: parish records, 8
Cerretti, Archbishop, 459
China: education, 69; mission letters, 68, 174, 411, 510, 624
Chinese missions, 13
Christian classics, 360
Christmas: carols, 559, 602; collection, 621
Church: open to public, 525
Cincinnati, diocese, 94
Classics, Christian, 360
Clerical education, 183
Collections, parish, 614
Communion: annual in parish, 66; daily without fasting, 186; guild for boys, 608
Confirmation: its necessity, 80; Oriental rite, 303; person unbaptized, 522; records, 4; sponsor, 76
Connell, Fr., recent theology, 79, 309, 632
Conscience and faith, 266
Consecration: of chalice, 522; of church, 422
Controversy: converts, 253
Conversions, low average, 147
Convert-making, 143; by street preaching, 344
Convert movement in U. S., 154, 253
Corporals, washing, 306, 520
Correction of faults, in public, 189
"Cruciatae": reserved censures, 50
Culemans, Fr., on prayer books, 498
Cuthbert, Fr., on Lay Order of Penance, 480
Dante: and clergy, 230; censure of popes, 233; encyclical, 280; orthodoxy, 223; political theory, 229
Dark Ages, 636
Deaths: parish records, 7
Delegation, Apostolic, to U. S., 448
Dietz, Fr., on China missions, 510
Diocesan obedience, 419
Director of souls, 22
Disparity of religion, 257
Dispensation: disparity of religion, 257; from vow, 305
Dominicans at Oxford, 587; needed to-day, 343; rosary, 353
Donovan, Fr., on missions, 562
Easter Communion in parish, 66
Education: Christian classics, 360
Embryology, 135
Emotions and reason, 119, 263
Evolution and faith, 136
Existence of God: denying, 309; proof, 267, 415
Faith and science, 119
Falconio, Cardinal, in U. S., 458
Feasts, suppressed, 384
Feeney, Fr., on sermon text, 194
Ferials and vigils, 374, 463
"Fidelium": rubrics, 463
Finances of parish, 614
Ford, Fr., on Chinese mission, 411, 624
Fra Arminio: Bl. Peter Canisius and Robert Bellarmine, 113; on priest's rosary, 350; on St. Bernardine of Siena, 29
Franciscan Tertiaries, 480
Friday abstinence on patron's day, 303
Fryar, J. R.: Christmas carol, 559
Germaniae Apostola, Lioba, 39
Greek: study, 163

Guarantees, in marriage, 257
Hagiography, recent, 528
Harrington, Fr., on "cautiones", 257
Hauber, Fr., on biology, 134
Henry, Mgr.: opening text of sermon, 192; sermon illustration, 636; sermon topics, 84
Heraud, Fr., in China, 510
Heroic act explained, 82
History of education, Christian, 360; of parish, 11
Homiletics, see *Preaching*
Hosts: renewal, 77
Illustrations in sermon, 636
Immaculate Conception feast in early days, 527
Impediment: disparity of religion, 521; of public propriety, 492; see *Marriage*
Inspiration: qualities, 314
Intuition and reason, 264
Inventory: parish, 9
Investments by priests, 247
Ireland: Pope Benedict, 287
Italian emigrants: priests, 400, 416
Jacobs, Fr., on language study, 163
Keeler, F., on parish support, 614
Kelly, Fr.: on boy problem, 170; on Christmas carols, 602; on preaching, 405
Kenrick's letters, 536
Knowledge: how got, 126
Kwangsi hero, 510
Laity: apostolate, 151; prayer book, 498
Lallou, Fr., on Apostolic Delegation, 448
Language study, 163
Lay: of Nativity, 559; Order of Penance, 480; preachers, 345
Legates of Holy See, 448
Lentz, Fr., on priests' investments, 247
Linens, sacred: washing, 520
Lioba, "Germaniae Apostola", 39
Litanies, chanting, 425
Litany of St. Anne, 628
Loughnan, Fr., on mysticism, 22
Lyons, Fr., on altar boys, 582
MacEachen: sermon course, 91
Maitland's illustrations, 636
Mannix, Fr.: on convert movement, 154, 253
Marriage: "cautiones" important, 257; coram ministro, 519; declaring its nullity, 60; delegation, 308; disparity of religion, 257, 521; ligamen, 59; notifying pastor, 289; procedure in marriage, 59; proof of "status liber", 62, 289, 417; public propriety, 492; record of "sanatio in radice", 7; records, 5; sanatio in radice, 520
Martinelli, Cardinal, in U. S., 456
Maryknoll Mission Letters, 68, 174, 411, 510, 624
Mass: assistant priest at, 630; binating without authority, 630; ceremonies at requiem, 75; changes in new Missal, 374, 463; double stipend, 307; for dead in new Missal, 463; how it helps dead, 471; impeded Sunday, 375; in cemetery chapels, 466; nuptial, 377; obligation of Missa pro populo, 300; ordination anniversary, 524; priests, as seminarians, 184; votive, 376; votive on First Friday, 403; without Missal, 76
Matrimony, see *Marriage*
Meditations of ex-prelate, 570
Metlake, George, on St. Boniface, 36
Mexico: episcopal appointments, 590
Meyer, Fr., on China mission, 179
Missal changes, 374, 463
Mission: crusade, 562; field at home, 145; letters, medieval, 36
Money harangues, 614
Moral sense in man, 265
Movies, showing priest, 629
Murphy, Fr.: on Missal changes, 374, 463; on parish records, 1
Mysticism: its study, 22
Names: baptismal, 422; in Apocalypse, 189
Nativity carols, 559, 602
New York: sermon course, 57, 656
Non-Catholic missions, 143
Non-Catholics: sacraments, 68; welcome, 614
Normae: approbation of religious congregations, 594, 611
Nuns, see *Religious*
Octaves: kinds, 383
October devotions, 356
O'Dowd: course of sermons, 90
Onanism: species, 423
Ordination: anniversary, 524; days, 423
Ordo: its authority, 78
Origin of life, 312
"Other sheep": suggestions, 143
Our Lady: arms, 386; devotion to, 342; recent literature, 81
Oxford Dominican house, 587
Papal diplomatists, 448
Parish: annual Communion therein, 66; annual report, 9; book of minutes, 10; records, 1; support, 614
Paschal Communion in parish, 66
Pastor: boy problem, 170; diocesan obedience, 419; his rosary, 350; in movies, 629; investments, 247; Italian emigrants, 400, 416; study of biology, 134; study of languages, 163; see *Priest*

Penance: Lay Order, 480
Pew rents, undesirable, 614
Pitts, Dr., on priest and scientist, 119, 262
Pope: temporal power, 295
Pope, Fr., on street preaching, 344
Popes in Dante, 225
Prayer: always answered, 472; book, official, 498
Preaching, advantage of course of sermons, 86; Canisius and Bellarmine, 113; doctrinal and practical, 405; great need, 29; illustrations, 636; in street, 152, 344; New York course, 57, 656; opening text, 192; St. Dominic's apostolate, 335; to non-Catholics, 148; topics, 84
Press: for Chinese, 14; in convert-making, 149
Priest: and scientist, 119, 262; assistant at low Mass, 630; director of souls, 22; parish records, 2; see *Pastor*
Prince Albert, diocese, 55
Protestant missions, 20, 143
Psycho-analysis, literature, 539
Purificators, washing, 306, 520
Quietism, 24
Reason and faith, 119, 263
Records, parish, 1
Registers, parish, 1
Reilly, Fr., on reserved cases, 297, 516
"Reineke Fox", 517
Religious: chaplains and ordo, 416; correction of teachers in school, 187; fostering vocations, 562; "Normae", 594, 611
Requiem, see *Mass*
Reserved: cases, 297, 516; censures in Spain, 50
Restitution: quaint case, 525; tax fraud, 302
Rosary: meditation, 354; methods, 410; of priest, 350
Rubrics, in new Missal, 374, 463
Ruthenians: Latin rite, 394
Sacraments to non-Catholics, 68
Sacred Heart: Brothers, centennial, 64; devotion, 313; recent literature, 632; votive Mass on First Friday, 403
Saint: Anne, litany, 628; Augustine, classics, 360; Bernard, in Dante, 245; Bernardine of Siena, preacher, 29; Bonaventure, in Dante, 244; Boniface, mission letters, 36; Dominic, Pope's letter, 335; Francis, lay order, 480; Francis of Sales, 24; John Berchmans, 582; John of the Cross, 24; Peter's abbey, O. S. B., 293; Teresa, mystic, 24; Thomas, authentic works, 81; Thomas, in Dante, 242; Vincent de Paul Society, non-Catholic members, 307
Sanatio in radice, 7, 520
Sanctuary: care, 185; societies, 582
Satolli, Cardinal, in U. S., 450
Sbarretti, Mgr., in U. S., 453
Scepticism, 121
School: correction of sisters, 187; for Chinese, 14; mission crusade, 562
Schumacher, Fr., on "other sheep", 143
Science and religion, 119
Selinger, Dr., on "liber status", 417
Seminary: Bible study, 63; language study, 163; priests for Italian emigrants, 400, 416; studies, 183
Sermons: New York course, 57, 656; topics, 84; see *Preaching*
Sick-call: obligation, 420; strange, 570
Simony discussed, 181
Sisters, see *Religious*
Slater, Fr., on public propriety, 492
Slattery, Mgr., on Dante, 223
Smith, W. G., "American Liberty", 99
"Son of Man": meaning, 80
Spain: reserved censures, 50
Spalding, Fr., on catechism, 67
Status Animarum, records, 8
Stenz, Fr., on Chinese missions, 13
Stock buying by priests, 247
Street preacher, 344
Students and missions, 562
Support of parish, 614
Surplice: plain, 299
Tax fraud: restitution, 302
Telephone: absolution from censure, 77
Temporal power of Pope, 295
Text of sermon, 192
Theology: new books, 79
Third Order of St. Francis, 480
Tourscher, Fr., on classics, 360
Treves seminary, 184
Viaticum, schismatics, 628
Vocations fostered, 562, 582, 608
Votive Mass: first Friday, 403
Vow, conditional, 305
Walsh, Fr., on China mission, 68, 174
Washing sacred linens, 520
Wehrle, Bishop: Ruthenians, 394
Will to believe, 125
Wine, altar: dried grapes, 425
Wire-pulling, ecclesiastical, 181
Women, out of sanctuary, 186
Y. M. C. A., in China, 21

BOOK REVIEWS.

Altar Flowers 438
American Liberty. Semple:— .. 99
Apologetica. Langan:— 650
Augustine: Commentary on Code 328
Barbier: Histoire de l'Église 200
Basilicas. Marucchi:— 550

Berry: Roman Catacombs 550
Boylan: Psalms 98
Borgongini–Duca: Word of God. 654
Breviary. Practical Method of Reading— Murphy:— 323
Brosnan: Theologia Naturalis .. 548
Callen: Sermon Course 655
Casus Conscientiae. Ferreres:— 201
Catholic Problems in Western Canada. Daly:— 206
Christian Mind. Vonier:— 105
Cincinnati Archdiocese. Lamott:— 94
Code. Commentary— Augustine:— 328
Collectio Rerum Liturg. Wuest:— 552
Commentarium in Censuras. Farrugia:— 204
Conroy: Mill Town Pastor 212
Coppens: Morals and Medicine.. 656
Daly: Catholic Problems in Western Canada 206
Diekamp: Lehrbucher zum Gebrauch beim Theologischen Studium 551
Dignant: De Virtute Religionis.. 105
Divine Office. Quigley: 106
Domicile. Farren:— 107
Donat: Ethica 315
Dunney: Parish School 321
English Dominicans. Jarrett:— 648
Ethica. Donat:— 315
Eymieu: Naturalisme 435
Faith of Early Christians. Marucchi:— 550
Farren: Domicile 107
Farrugia: Comment. in Censuras 204
Fink: Father Stommel 659
Gury:— Casus Conscientiae 201
Henderson: History of Singing.. 210
Hill: Psychology and Natural Theology 315
His Reverence. Holland:— 658
Histoire de l'Église. Barbier:— 200
Holland: His Reverence 658
Houck: Palace Beautiful 205
Human Destiny and New Psychology. Raupert:— 429
Jarrett: English Dominicans 648
Kinsman: Trent 427
Labor Problem and French Social Catholic Movement. Moon:— 436
Lahr: Cours de Philosophie 315
Lamott: History of Cincinnati .. 94
Langan: Apologetica 650
Martyrs—Early. Marucchi:— .. 550
Marucchi:— Archeology Series.. 550
Matrimony. Petrovits:— 326
Matters of Moment. McCabe:— 654
McCabe: Matters of Moment 654
McLean: Morality of Strike 322
Mill Town Pastor. Conroy:— .. 212
Moon: Labor Problem and Social Catholic Movement in France.. 436
Murphy: Practical Method of Reading the Breviary 323
Murphy: St. Thomas's Political Doctrine and Democracy 433
Naayem: Shall this Nation Die? 324
Naturalisme. Eymieu:— 435
Nouvelle: Our Lord's Last Discourses 199
Orlandi: St. Bernardine 96
Our Lord's Last Discourses. Nouvelle:— 199
Palace Beautiful. Houck:— 205
Parish School. Dunney: 321
Parochial Course of Sermons ... 655
Petrovits: Matrimony 326
Philosophie. Lahr:— 315
Philosophie depuis Bacon. Sortais:— 102
Popes—First. Marucchi:— 550
Psalms. Boylan:— 98
Psychology and Natural Theology. Hill:— 315
Quigley: Divine Office 106
Raupert: Human Destiny 429
Rebuilding a Lost Faith 545
Religionis Tractatus. Dignant:— 105
Religious History, India 657
Reuter: Sermonettes 655
Robbins: St. Bernardine 96
Roman Catacombs. Marucchi:— 550
St. Bernardine. Robbins.— 96
St. Thomas's Political Doctrine and Democracy. Murphy:— .. 433
St. Thomas: Summa Theologica.. 431
Scott: You and Yours 653
Semple: American Liberty 99
Sermonettes. Reuter:— 655
Shall this Nation Die? Naayem:— 324
Singing. History of— Henderson:— 210
Sortais: Philosophie depuis Bacon 102
Spellman: Word of God 654
Stommel, Fr. Fink:— 659
Strike. Morality of— McLean:— 322
Supernatural Mysticism 651
Tabb: Father Tabb 202
Theologia Naturalis. Brosnan:— 548
Theologica—Summa: St. Thomas 431
Theological Publications 79
Theologischen Studium—Lehrbucher. Diekamp:— 551
Trent. Kinsman:— 427
Vermeersch: Epitome Juris Canonici 329
Volksvereins V. M. G. Dimmler:— 208
Vonier: Christian Mind 105
Wass: Theologia Fundamentalis . 329
Williamson: Mysticism 651
Word of God. Duca:— 654
Wuest: Collectio Rerum Liturg... 552
You and Yours. Scott:— 653

Work Wealth and Wages

by

Joseph Husslein, S.J., Ph.D.

A Book for the Clergy and the Laity.
A Book for Catholic, Protestant or Jew.

Every Catholic Clergyman should read and re-read this new book by the eminent Jesuit writer, and every Priest should encourage his parishioners to procure a copy.

"Work, Wealth and Wages" is an excellent treatise on the burning questions of the day, covering such important matters as, "A Living Wage," "The Right To Strike," "Woman at the Wheel of Industry," "Present-day Capitalism," "Proletarian Dictatorship," "Copartnership and Profitsharing," "The Problem of Unemployment," "Ozanam on Poverty and Wealth," "The Science of Charity," "Three Classes of Catholic Charity Workers," etc., etc., etc.

"Work, Wealth and Wages" is a book for Capitalists and Carpenters; for Financiers and Firemen; for Lawyers and Laborers; for Manufacturers and Machinists; for Masons and Musicians; for Politicians and Printers; for Salesmen and Stenographers; for Tailors and Traveling men; in a word, for Men and Women in every walk of life; for Employer and Employee; for the Rich and for the Poor.

A book for everyone who works

It will be read with profit by the classes and the masses; in fact, everyone who is interested in the three W's, as opposed to the I.W.W.'s, ought to have a copy of Father Husslein's book.

The purpose of the book is to offer, for the use of all, a brief but suggestive exposition of the Christian principles underlying the great social problems of our day.

This splendid book will be welcomed by Catholic Priests who may have to give talks on Social Reconstruction, and Father Husslein's volume can be used at Missions with great success.

Every Catholic Priest ought to recommend Father Husslein's book, **"Work, Wealth and Wages,"** on every possible occasion.

Neatly bound in cloth — 160 pages — attractive jacket — $1.00 each, postpaid. Ask your bookseller, or send in a dollar for your copy today to

MATRE & CO., Publishers
76-78 West Lake St. CHICAGO, ILLINOIS

¶ *Institutions desirous of making a substantial saving on the better grades of food have placed their mark of approval on Edelweiss Brand Food Products*

¶ *The ever increasing number of Institutions specifying this brand year after year evidence its honest merit, and have made this brand the accepted Institutional Standard. Catalog on request*

John Sexton & Co.

Importers - Wholesale Grocers - Manufacturers

Chicago

Christmas Suggestions

THE NEW CHURCH LAW ON MATRIMONY.
By Rev. Joseph J. C. Petrovits, J.C.D., S.T.D., Catholic University of America
With an Introduction by Right Rev. Thomas J. Shahan, D. D.
8vo., Cloth, 480 pages, net $4.50

EXPOSITION OF CHRISTIAN DOCTRINE. 3 Volumes
Vol. I, Dogma; Vol. II, Moral; Vol. III, Worship. net $8.50
A set of books that meets all demands for the preparation and delivery of sermons.

STUDIES IN CHURCH HISTORY
By the Rev. Reuben Parsons, D.D. 6 vols., 8vo., net $12.00

HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES
By John Gilmary Shea. 4 vols., 8vo., net $10.00

LIFE, POEMS AND SPEECHES OF JOHN BOYLE O'REILLY
8vo., 800 pp., net $2.50

CHRIST AND THE GOSPEL, or Jesus the Messiah and Son of God
By the Rev. Marius Lepin, D.D. 12mo., 570 pp., net $2.00

THE CHILDHOOD OF JESUS CHRIST
By the Rev. A. Durand, S.J. 12mo., 340 pp., net $1.50

THE PRIESTHOOD AND SACRIFICE OF OUR LORD JESUS CHRIST
By the Rev. J. Grimal, S.M. 12mo., 400 pp., net $1.75

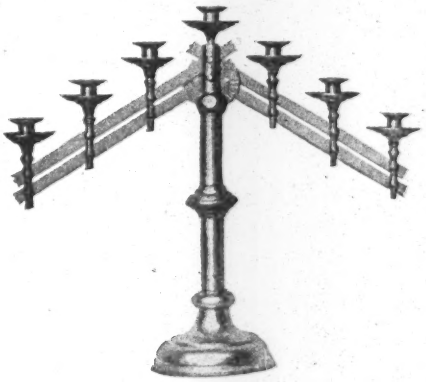
John Joseph McVey, Publisher, **1229 Arch Street Philadelphia, Pa.**

GOOD ARTICLES AT LOW PRICES

FROM OUR STUDIO AND WORKS

No. 1058

Ostensorium No. 1058
Height 18½ inches
All Goldplated
Including Sterling
Silver Luna
$25.00



No. 1843

Best adjustable seven-light Candelabra at any price: our No. 1843 of Solid Brass Highly Polished, Gold Finish. Height, 20 inches.

Price $15.00 per pair

No. 1059

Chalice No. 1059
Height 8 inches
All Goldplated Including Sterling Silver Cup and Patin
$22.00
Ciborium to match $22.00

Candlestick No. 1394
Solid Brass Per Pair

18	inches	high,	$13.00
22	"	"	16.00
26	"	"	22.00
30	"	"	32.00

No. 4396

A Chasuble embroidered in fine silk on good quality Satin, lined with strong sateen, with all accessories, complete for

$15.50

Candlestick No. 1783
Solid Brass Per Pair

12	inches	high,	$6.00
18	"	"	8.00
26	"	"	10.75
30	"	"	15.00

LARGE SELECTION IN CATALOGUE

OF

BENZIGER BROTHERS

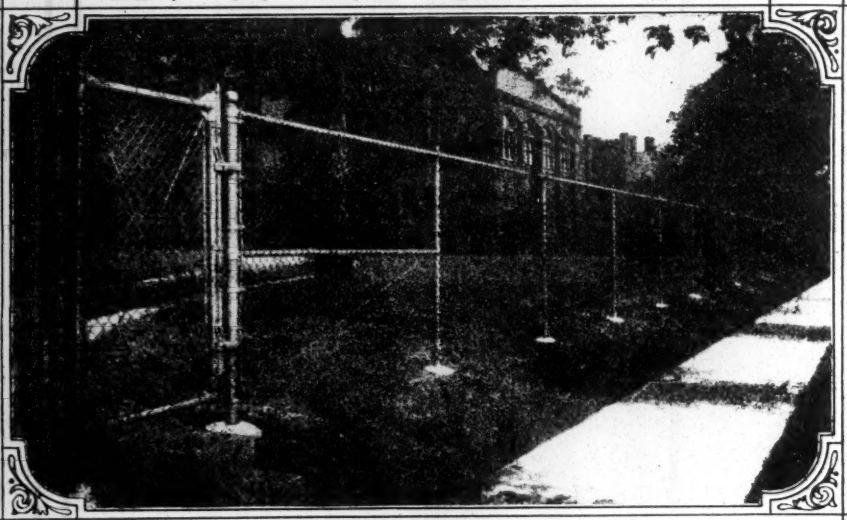
NEW YORK
36-38 Barclay Street

CHICAGO
205-207 W. Washington St.

CINCINNATI
343 Main Street

CYCLONE FENCE

IN WIRE OR IRON



ITS simplicity of design, its beauty and durability together with the privacy and effective protection it affords, make Cyclone Fence the ideal enclosure for Colleges, Schools, Seminaries, Academies, Convents, Homes, Asylums, Church Property and Cemeteries. Fencing also furnished for Rectories, City and Suburban Residences, Playgrounds and Athletic Fields.

Catholic officials, architects, and all who are interested in quality fencing are invited to write for catalogs, details of fence construction and particulars concerning Cyclone Service.

Look for the "Red Tag"

CYCLONE FENCE COMPANY

General Offices, Waukegan, Ill. Factories: Waukegan, Ill.; Cleveland, Ohio; Fort Worth, Texas
Branch Offices in Fifteen Principal Cities

Let Your Christmas Gifts Indicate Your Personality

NO GIFT PORTRAYS THE CHARACTER OF A FRIEND BETTER THAN A BOOK

You will find in this list books for every purpose and occasion.
Your own reading is your guide to more appropriate Christmas remembrances.

Great Penitents

REV. HUGH F. BLUNT $1.75
Fascinating stories of some penitents of the Church.

The Word of God

MSGR. F. BORGONGINI-DUCA. Translated by REV. FRANCIS J. SPELLMAN. $2.00
Beautiful meditations upon the Gospels.

The Hound of Heaven

REV. FRANCIS P. LEBUFFE, S.J. $1.25
Francis Thompson's great poem spiritually interpreted.

American Catholics in the War

MICHAEL WILLIAMS $2.50
The story of Catholic patriotism throughout our history.

The Book of Saints $5.00
A dictionary of the servants of God.

The Soul of Ireland

REV. WM. J. LOCKINGTON, S.J. $1.50
Still the most beautiful picture of Ireland in literature.

Ave Roma Immortalis New Edition.
F. MARION CRAWFORD $2.50
The story of Rome by a master story-teller.

The High Romance

MICHAEL WILLIAMS $2.00
A spiritual autobiography interestingly told.

The Social Mission of Charity

REV. WM. J. KERBY $2.25
A discussion of the Catholic charities problem.

While Shepherds Watched

RICHARD AUMERLE MAHER $2 00
A Christmas story of the Blessed Virgin.

Dante, 1321–1921 $4.00
Essays in commemoration,

Irish Fairy Tales

JAMES STEPHENS $4.00
Delightful fairy tales of Ireland.

The Novels of F. Marion Crawford

30 volumes. Each $1.50. Set $37.50

The Novels of Richard Aumerle Maher

Gold Must Be Tried by Fire	$2.00
The Hill of Desire	2.00
The Shepherd of the North.	2.00
The Works of Satan	1.75

The Tales of Padraic Colum

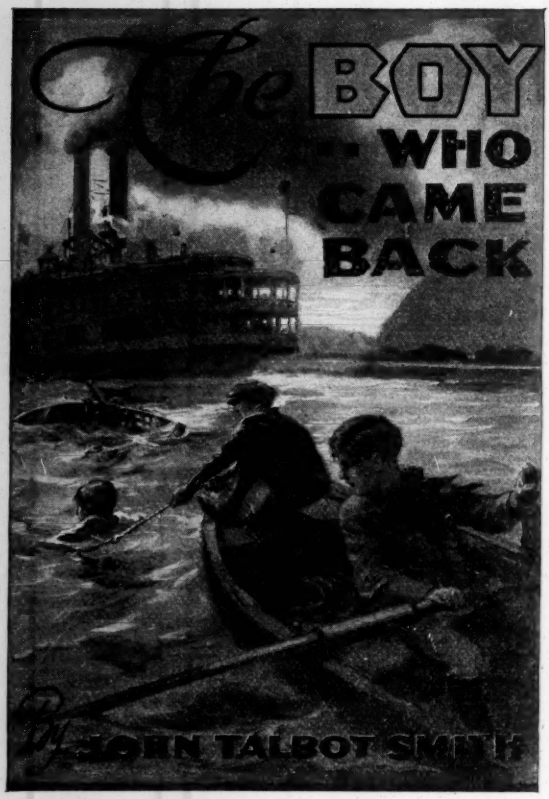
Ireland's most fascinating story-teller for children.

The Children of Odin	$2.00
The Children's Homer	2.00
The Girl Who Sat by the Ashes	1.75
The Golden Fleece	2.50
The King of Ireland's Son	2.50
The Boy Who Knew What the Birds Said	1.75
The Boy Apprenticed to an Enchanter	1.75
Gulliver's Travels	2.50

At your bookstore or from

THE MACMILLAN COMPANY

64–66 Fifth Avenue New York, N. Y.



JUST PUBLISHED

The Boy Who Came Back. By JOHN TALBOT SMITH. Cloth, illustrated jacket, net $1.25.

Tells in an absorbingly interesting way how a wayward boy, after many adventures and many falls, finally makes good. A fine story, full of vim and pep, by a popular writer, issued in attractive style, and sold at a low price.

This Year's Best Gift Book for Boys

By the Same Author

The Boy Who Looked Ahead. By JOHN TALBOT SMITH. A Juvenile Story. Cloth, illustrated jacket, net $1.25.

"A book that will bring abounding gladness to the juvenile world."—*Father Finn.*

The Black Cardinal. A Novel. By JOHN TALBOT SMITH. Cloth, net $1.75.

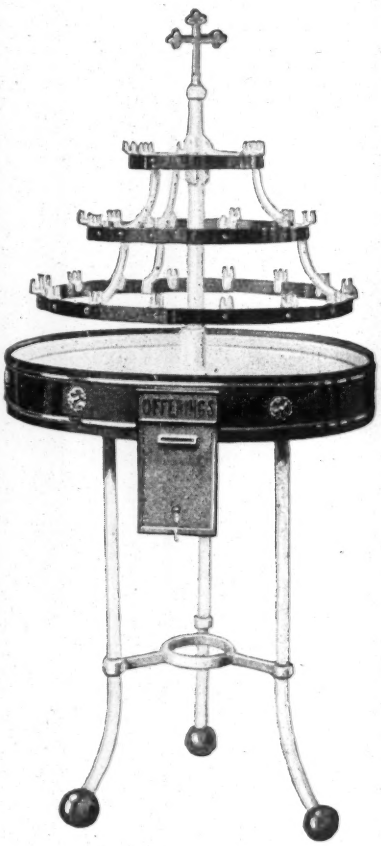
"A good novel deserves a good welcome. And John Talbot Smith's latest is decidedly a good novel, good as literature, good in its tone, good in its absorbing interest."—*Catholic Times.*

Sold by all Catholic Booksellers or direct by the publishers

Blase Benziger & Co., Inc.

98–100 Park Place, New York

ECCLESIASTICAL ART METAL WORK



No. 2514. 32 Light Votive Candelabrum
57 inches high, 26 inches diameter

OUR NEW DESIGN VOTIVE

Brass top and feet, legs and brackets enameled white, making a very up-to-date and attractive appearance.

Supplied with new improved Brass Money Box unpickable.

Lower bracket will take Candle Box, if desired.

Ask your dealer for the WRIGHT GOODS

Wright Manufacturing Co., Inc.

127-135 Master St. Philadelphia

BOOKS FOR YOU

Lamps of Fire

By

MARIAN NESBITT

A charming story woven around Mollie Desmond, her guardian, his mother and friends. The inherited jealousy of her guardian, and the circumstances that follow, complete a tale which is interesting throughout. A book that will be enjoyed by all. Neatly bound in cloth, $1.00 postpaid.

The Brides of Christ

By

MOTHER MARY POTTER

A book for Sisters of all Communities. It will make a most appreciative gift to a Sister or to any one inclined to become a Religious. It is filled with heart to heart talks. Over 8,000 copies were sold last year. Bound in cloth, $1.35 postpaid.

A COPY OF

Mostly Mary

by **CLEMENTIA**

For Readers Aged 7 to 77

should be given to every child you know. It's a Dollar Book. The older people will also enjoy this book because it will bring back memories of their childhood days.

Clementia has so often been urged by the young people who have read her other stories ("Uncle Frank's Mary," "The Quest of Mary Selwyn" and "Bird-a-Lea") to tell us more about Berta and Beth, that she has decided to devote several books to Mary and those lovable, mischievous Selwyn Twins. Each book will be a story complete in itself. "Mostly Mary" is neatly bound in cloth with frontispiece and attractive cover. 160 pages. Postpaid, $1.00.

The Fountainette

a Pocket Holy Water Sprinkler

Every Pastor and Curate should have one of these new sprinklers convenient for blessing homes, graves, sick calls, hurried baptisms and other calls.

Non-corrosive, non-leakable, light in weight, neatly finished and ever ready to perform its noble service.

For sale by all dealers or send us $2.50 and we will forward one post paid.

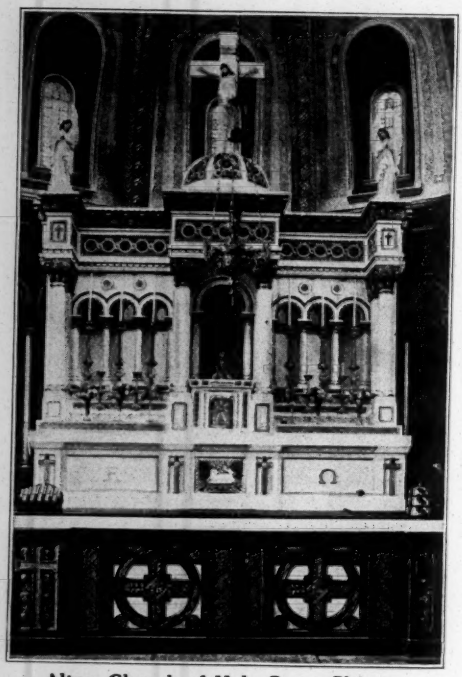
THE CHURCH GOODS HOUSE — MATRE & CO. — 76 W. LAKE ST. CHICAGO

For Sale by all Catholic Book Sellers, Church Supply Houses, or Direct from

MATRE & COMPANY - PUBLISHERS

76-78 WEST LAKE STREET - - - CHICAGO, ILLINOIS

Mention the name of this publication when writing to us



Altar, Church of Holy Cross, Chicago

"Religious Architecture has always been the highest expression of the art of a people. The Religious edifice has led all others in the progress of building; it has furnished models and traditions, it has made architects wise and workmen skillful."—*American Churches.*

Such edifices as:

Church of the Holy Cross, Chicago
St. Paul's Cathedral, Pittsburgh
St. Michael's Church, Brooklyn

and many other notable churches and cathedrals, testify to the skill of our artists and wood-carvers in producing that interior beauty and harmony, without which the most beautiful exterior is but an unfinished symphony.

Write for our Booklet

"The Art of Wood Carving"

AMERICAN SEATING COMPANY

1026 Lytton Bldg., Chicago

Sales offices in all principal cities

"Famous Old

This, or any other lecture topic becomes doubly interesting when actual views supplement word pictures. Scenes and details are more firmly fixed in the minds of your audiences, when projected on a screen by the

BAUSCH & LOMB BALOPTICON

The Perfect Stereopticon

Use the Balopticon to illustrate sermons, lectures, talks, and at entertainments. It projects opaque subjects, such as printed illustrations, photographs, specimens, maps, colored post cards, etc., as well as slides. The Balopticon is easy to operate, and perfect illumination is attained by the gas-filled Mazda lamp. Write for literature.

Bausch & Lomb Optical Co.

516 ST. PAUL ST., ROCHESTER, N. Y.

NEW YORK WASHINGTON CHICAGO SAN FRANCISCO LONDON

Leading American Makers of Photographic Lenses, Microscopes, Projection Apparatus (Balopticons) Ophthalmic Lenses, Stereo-Prism Binoculars, Range Finders, Gun Sights, Searchlight Mirrors, and Other High-Grade Optical Products.

PETER REILLY PUBLICATIONS

Beautiful Books for Christmas

THE VIRTUES OF CHRIST SERIES

By the REV. HENRY C. SCHUYLER, Ph.D., S.T.L.

Three Volumes Boxed, $2.70 — Separately $0.90 — Five Volumes Boxed, $4.50

"The volumes issued together in their attractive binding make up a dainty series of devotional books. Father Schuyler's name is well known and this series has added to his laurels."—*Catholic Herald, London.*

THE COURAGE OF CHRIST

"The style in places reminds one of Father Faber, so happy is the thought, so apt the language in which it is clothed and so delicate the shade of meaning which the reverential spirit of the author suggests. Even Father Faber has hardly written anything more beautiful and touching than the last paragraph on Mental Suffering."—*Catholic Fireside, London.*

THE OBEDIENCE OF CHRIST

"We recognize the same theological accuracy, the same practical effort, and the fine literary quality that pleased us so much in the pioneer volume. No more useful addition could be made to the library of thoughtful Catholics."—*Irish Rosary, Dublin.*

THE CHARITY OF CHRIST

"The chapter on Charity and Ignorance is exceptionally well done. We can heartily recommend this little book to all who are in any way burdened with the care of souls."—*Catholic University Bulletin.*

A DIVINE FRIEND

"We welcome a new issue of 'A Divine Friend' by the Reverend Henry C. Schuyler, S. T. L. It is beautifully bound and illustrated. Of the text we have nothing further to say than that, as we have frequently said of Father Schuyler's books—it deserves the attention of all who are interested to know God, and Him whom He has sent."—*Ave Maria.*

THE SACRAMENT OF FRIENDSHIP

"The matter is excellent . . . It is unnecessary to say that such examples are abundantly forthcoming, and the author draws them out in a simple, attractive style, which at once interests, edifies and instructs."—*Catholic Book Notes, London.*

THE HOUND OF HEAVEN

BY FRANCIS THOMPSON

Biographical Sketch and Notes by Michael A. Kelly, C.S.Sp.

"One of the very few great odes," using Coventry Patmore's own words, in the English language; it is also a great page of soul biography."

Crown 8vo. 64 Pages 75c.

THE LAWS OF MARRIAGE

By JOSEPH M. O'HARA

Assistant Superintendent of Parochial Schools, Philadelphia

Simply explained according to the New Code.

"A most useful and timely publication. Has a table of contents and an adequate index. Will prove of real service also to those who are not of the household of the Faith, but who are honestly desirous of learning what the Catholic Church teaches on this most important subject."—*Ave Maria.*

Cloth Edition, 50c. Paper, 15c. $7.50 per 100

HUMAN DESTINY AND THE NEW PSYCHOLOGY

BY J. GODFREY RAUPERT. K.S.G.

"Stands easily at the head of Catholic authorities on the subject. Mr. Raupert's aim is simply to suggest—that is, 'to show to what an extent modern research when rightly interpreted confirms the teaching of the Catholic Church respecting the last things.'"—*Ecclesiastical Review.*

12mo. 138 Pages $1.25 Net

ELEMENTS OF SCHOLASTIC PHILOSOPHY

By MICHAEL W. SHALLO, S.J.

Santa Clara University

It renders scholastic philosophy in a compact form, conveys the strength and definiteness of the Latin through a medium with which an average student is best acquainted.

Fifth Printing Crown 8vo. 398 Pages $2.25 Net.

EDUCATIONAL BOOKS

The Hossfeld Conversational Method for the Study of Modern Languages

Spanish—Russian—Italian—Japanese—German—French

Grammatica Ingelese—Portuguese—Dutch

$1.75 each — ***Over One Million Copies Sold*** — $1.75 each

SEND FOR CIRCULAR

CALCULUS MADE EASY

By SYLVANUS P. THOMPSON, F. R. S.

Being the very simplest introduction to those beautiful methods of reckoning which are generally called by the terrifying names of Differential and Integral Calculus.

SECOND EDITION

301 Pages Net, $1.25

CONSUMPTION—A CURABLE AND PREVENTABLE DISEASE

What a Layman Should Know

By LAWRENCE F. FLICK, M. D.

Founder of the Pennsylvania Society for the Prevention of Tuberculosis; President of the Free Hospital for Poor Consumptives of Pennsylvania; Medical Director of the Henry Phipps Institute for Prevention and Study of Tuberculosis

Seventh Edition Net, $1.25

PETER REILLY

PUBLISHER IMPORTER

133 N. 13th St., Philadelphia

Our New Chalice Catalog

Offers a wealth of suggestions to those who contemplate the purchase of Chalices or Ciboria.

In fact, so thoroughly has the subject been covered in the pages of this brochure that it virtually assumes the dignity of an ecclesiastical Handbook on Altar Vessels.

Write today for a copy

FEELEY COMPANY
INC.

10 EAST 50TH ST. NEW YORK CITY

About the Lighting of Your Church

SPECTACULAR ILLUMINATION AND COMMERCIAL EFFECTS ARE OUT OF PLACE IN THE CHURCH

Why not obtain expert advice based on knowledge of what should be and the experience gained in lighting over 25,000 churches in the past sixty years.

I. P. FRINK

INCORPORATED

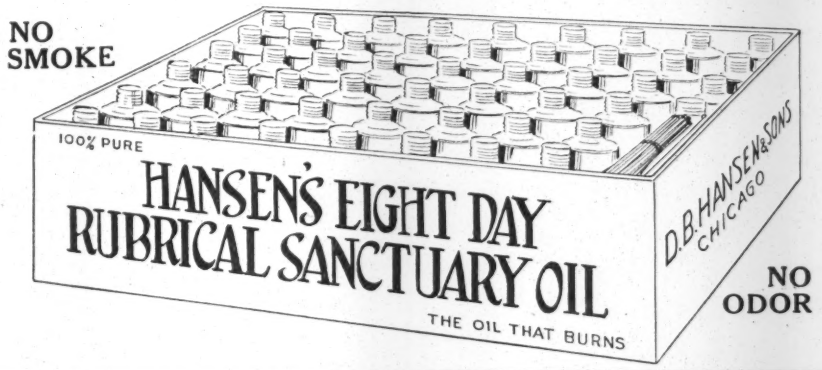
24TH STREET AND 10TH AVENUE, NEW YORK

BOSTON, MASS. 55-61 High Street
CHICAGO, ILL. 75 W. Jackson Blvd.
CLEVELAND, OHIO 813 Superior Ave., N. W.
DETROIT, MICH. 72 Jefferson Ave.
PHILADELPHIA, PA. 210-12 No. Broad St.
PITTSBURGH, PA. 100-102 Wood St.
ST. LOUIS, MO. 501-505 No. Third St.
SAN FRANCISCO, CAL. Second & Howard Sts.
SEATTLE, WASH. 1020 First Ave., South.
MONTREAL, QUE. 450-452 St. James St.
TORONTO, ONT. 10 Front St., East.
WINNIPEG, MAN. 385 Portage Ave.

HANSEN'S EIGHT DAY IMPORTED
Rubrical Sanctuary Oil

Knowing something of the trouble and anxiety caused by the inferior grades of Oil heretofore offered to the Reverend Clergy, we are sure that our "Eight Day Imported Rubrical Sanctuary Oil" will be welcomed by the Priests and Religious of this country.

100 % Pure This Illustration shows a case containing 52 cans of Hansen's Eight Day Imported Rubrical Sanctuary Oil **100 % Pure**



Important! The cost of Hansen's Rubrical Oil is less than **7 Cents a Day**

OUR GUARANTEE: If the Oil does not give entire satisfaction we will refund your money and also reimburse you for any express charges, freight charges or other expense you may have had.

It will not be necessary to use electricity or other substitutes hereafter, for in buying Hansen's 100% Pure Vegetable Oil you take no chance whatsoever, as our guarantee protects you.

Order a case today. You are taking no chances. The risk is ours.

Price of case containing fifty-two cans (one year's supply) $25.00

One box of wicks 75

Hansen's eight-day wicks should be used when burning this oil.

D. B. Hansen & Sons 27 N. Franklin St., Chicago

Tyrolese Art Glass Company and Mosaic Studios

NEUHAUSER, DR. JELE & COMPANY

INNSBRUCK CINCINNATI VIENNA

Established 1861

Appointed 1887 by
His Holiness Pope Leo XIII:

Apostolico Istituto
Premiato dalla Santa Sede

Memorial Windows and Art Mosaics; the most perfect artistic execution guaranteed by a reputation of over sixty years' standing. A countless number of works of art in four continents bear witness to the importance of this foremost Institute of Ecclesiastical Art.

Designs and estimates cheerfully submitted; references gladly given.

Address

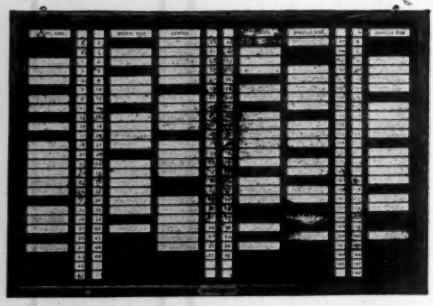
Tyrolese Art Glass Company

L. WOSECZEK, Artist, Representative

436 Main Street Cincinnati, Ohio

PEW DIRECTORY

Shows the Names of all Pew Renters



Should be placed in every Church. Is a convenience to visitors, and an incentive to members to become Pew holders.

Made to order, according to the layout of the Pews in Church wherein they are to be used. Frames made to match any interior trim.

Upon receipt of arrangement and numbering of Pews, we will submit sketch and price

UNIVERSAL REGISTER CO.

Established 1903

226-232 West Ontario St. Chicago, Illinois

THE ARTISTIC CHRISTMAS CRIB

IS A NECESSITY IN CHURCHES THAT CHERISH THE TRUE SPIRIT OF CHRISTMAS TIME

It vizualizes a scene that betokens happiness and hope for the whole human race, and beautifully expresses homage to the newly born Saviour. To the child-mind it offers impressions of vivid reality, while grown-ups regard Christmas Day incomplete without it.

COPYRIGHT 1911, BY DAPRATO STATUARY CO.

EVERY CHURCH SHOULD HAVE A CHRISTMAS CRIB

Send for Catalog illustrating the beautiful productions of Daprato Studios. There is still time to place your order; but prompt action is necessary.

DAPRATO STATUARY COMPANY

Pontifical Institute of Christian Art

762-770 W. Adams St.
CHICAGO, ILL.

51 Barclay St.
NEW YORK, N. Y.

966 St. Denis St.
MONTREAL, CAN.

HONEST WEIGHT HONEST QUALITY

FULL WEIGHT CANDLES

The name MACK, MILLER for 23 years has meant honest quality as well as honest weight in altar and church candles. We are the original manufacturers of candles in 16-oz. sets of warranted full weight and quality. It costs more to produce to such exacting standards. Our prices, however, are no higher than for the lighter-weight sets of other manufacturers.

Superior Quality Lights
Candles of Every Description

MACK, MILLER CANDLE CO.

Full Weight Candle Mfrs.

Syracuse, N. Y.

Established 23 years

The Beneficial Saving Fund Society of Philadelphia

1200 CHESTNUT STREET

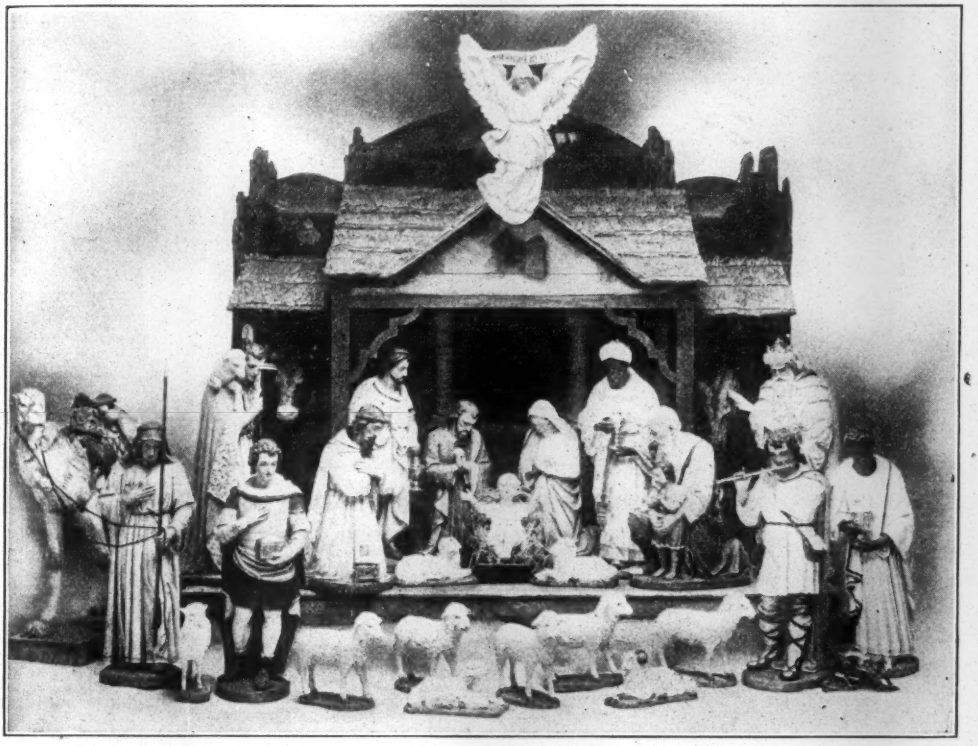
Deposits, 23 Million Dollars - Number of Depositors, 20,000

Interest 3.65 % per annum. We solicit the care of your savings. Accounts opened by mail

Beautiful Imported Christmas Cribs

They are Beyond a Doubt the Most Beautiful Ever Made.
Genuine Imported Figures of Real Stone Composition.

The most artistic, the prettiest and daintiest Crib Figures ever placed on the American market. Containing all those delightful Figures which appeal so much to all of us and over which the "Little Ones" go into ecstasies! So low-priced you will be surprised. Our guarantee is back of every one.



The above Illustration gives but a faint idea of the Real Artistic Beauty of our Cribs.

These Figures, for which we are the American distributors, are made of the most durable stone composition, and have been modeled by one of the foremost artists of Europe. For beauty of design, artistic contour, drapery, pose, and exquisite coloring, they are in a class by themselves.

To verify our statement that they are the most beautiful figures extant we should be glad to send on one of the Figures for inspection.

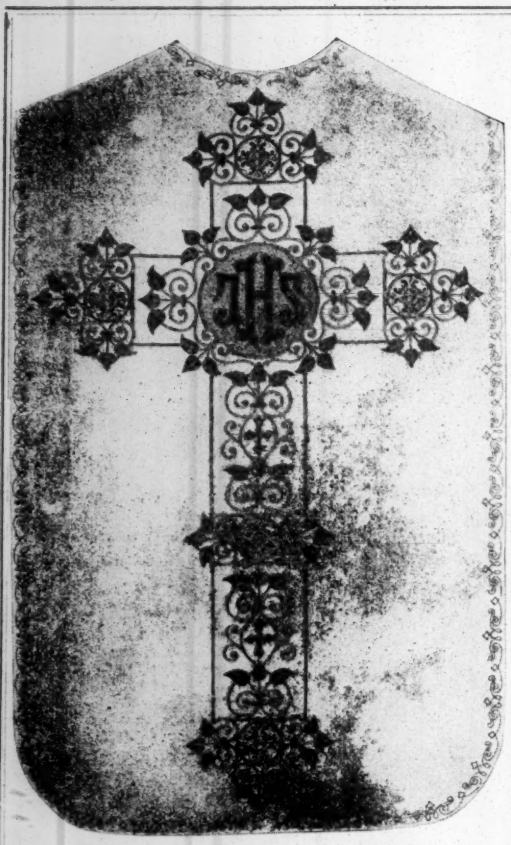
Stables are made of solid wood, beautifully painted and decorated, and so arranged that they can be easily taken apart for storing.

No. 111. Size of Standing Figures 2 feet 10 inches, set contains 26 figures with Stable . . . . . .
No. 112. Size of Standing Figures 2 feet 3 inches, set contains 26 figures with Stable . . . . . .
No. 120. Size of Standing Figures 22 inches, with Stable, but without the Camel and Leader . . . . . .
No. 121. Size of Standing Figures 16 inches, with Stable, but without the Camel and Leader . . . . . .
No. 123. Size of Standing Figures 12 inches, 19 Figures and Stable . . . . . .

We have other designs and sizes. Photographs and full details upon application.

FREDERICK PUSTET CO., Inc.

52 Barclay Street, NEW YORK 436 Main Street, CINCINNATI, OHIO



We make up our own line of Vestments, Surplices, Altar Boys' Cassocks, Clergymen's Shirts, etc., and take pleasure in calling attention to the Chasuble illustrated above, our No. 970. This article must be seen to be appreciated. It is made of a good quality of Satin, embroidered in Silk and lined with Sateen.

Prices have been sharply reduced, as is evidenced by the following schedule:

Chasuble - - - -	$52.00
Cope - - - - -	$70.00
Dalmatics - - - -	$120.00
Velum - - - -	$25.00

If in need of Religious Articles, Church Goods, Statuary or Ecclesiastical Ware of any kind, for the Christmas season, please communicate with us. as we carry a very complete stock.

Diederich-Schaefer Co.

413 Broadway Milwaukee, Wisconsin

A One-Man Job With this G&G Hoist

This G&G Model B Hoist operates manually. One man, without leaving street level, can hook and raise filled cans to height of wagon top, then dump ashes, lower can, hook another can, and repeat operation. 5 or 6 cans can easily be emptied in this way —an average accumulation.

The overhead crane does away with rehandling at grade level. Note how cellar opening is protected.

One man operation and maximum safety can only be secured by installing COMPLETE G&G Hoist Equipment: Hoist, Sidewalk Doors, Spring Guard Gates, Automatic Door Opening and Closing Device, Operator's Ladder, Warning Bell, Swing Bail Cans.

Ask your Architect

GILLIS & GEOGHEGAN

531 West Broadway, New York

Makers of

The G&G Patented **Telescopic Hoist**

with Automatic Gear Shifting Brake Device and Silencer

EMIL·FREI ART GLASS COMPANY

STAINED GLASS · MOSAICS

ST·LOUIS·MO
3934·S·GRAND

MUNICH
BRANCH STUDIO

This Catalog Sent to You

Every Catholic Church, School, Hospital, and Institution, interested in attractive, durable, fireproof, sanitary and economical floors for both new and old buildings, should write for a copy of this interesting 32-page illustrated booklet.

A copy is ready for mailing to every reader of the Ecclesiastical Review who writes for it.

The Marbleloid Company

1405 Printing Crafts Bldg. New York

MARBLELOID
The Universal FLOORING
for Modern Churches

BERNHARD FERRING
ALTARS AND CHURCH FURNITURE
IN MARBLE AND WOOD
1900 NORTH KEDVALE AVENUE
CHICAGO, ILL.

Fischer Edition No. 3890

Cantus ad Processiones et Benedictiones SSmi Sacramenti

Should be in the hands of every Catholic

Organist and Choir Director

The volume contains a large collection of Hymns, Motets, Litanies, etc., meeting all the principal requirements.

Gregorian notation, rhythmical signs, bound in cloth $0.60

Organ accompaniment arranged by Fred Goodrich. . . . . net $3.00

J. FISCHER & BRO.

New York

Fourth Avenue at Astor Place

EDWARD J. KOENIG
President

HUBERT GOTZES, Jr.
Secretary-Treasurer.

FRANCIS F. ALTMEYER
Vice-President.

Hubert Gotzes, Inc.

Manufacturers and Importers of

Catholic Church Goods

Church Regalia

Vestments, Banners and Canopies
in Silk Damask, Silk- Velvet- Silver- and Gold Brocade.
Genuine Gold and Silver guaranteed; does not tarnish.
Finest Embroidery and Workmanship.
Antique Art.
Unexcelled in every respect.

Church Vessels

Chalices, Ciboria, Ostensoria, etc., etc.
made of Pure Gold and Silver.
Finest Enamel and Niello Work.

Altar Linens

Albs, Rochettes and Fine Laces.

Purveyors to His Holiness
Pope Benedict XV

Stained Glass Windows

Imported free of duty from the studio of Dr. Heinrich Oidtmann & Co., Linnich, Germany.

United States Office:
Otis Building
10 South La Salle St., Chicago, Illinois

Art Weavery:
Crefeld, Germany

Ecclesiastical Art Metal Works:
Altena, Germany

The Josephinum Church Furniture Co.

Exclusive Designers and Builders of

CHURCH FURNITURE

Altars, Pews, Pulpits, Confessionals, Etc.

Write for Designs and Pew Catalog

Office and Studio - - COLUMBUS, OHIO

Demuth's Snuff

Coarse and Fine

Since 1770

Golden Lion Cigars

Since 1869

Both have made a reputation for quality

Henry C. Demuth

114 East King Street Lancaster, Penna.

INQUIRIES SOLICITED

Madonna del Sacco

by ANDREA DEL SARTO (Florence: Cloisters of S. S. Annunziata)

Size 11¾ x 25 (lunette) Price $10.00

One of 188 of

The Medici Prints

reproducing in direct color-collotype

GREAT PAINTINGS BY GREAT MASTERS

in the world's art galleries and private collections

"Prints like this," says *The Burlington Magazine*, "which are at once true in general effect, and can stand the test of the microscope in their details, can never be superseded."

"From the educational point of view the Medici Prints are specially valuable," says Mr. C. J. Holmes, Director of the National Gallery, London.

"Une Tribune élargie, un Salon Carrè idèal," says M. Benedite, Director of the Luxembourg, Paris.

IDEAL GIFTS FOR HOME AND SCHOOL

The Society urges the purchase of its prints through art dealers, who will gladly order any print they may temporarily not have in stock. For twenty-five cents (stamps) you can obtain, at the address below, the Society's illustrated catalogue, which makes your selection easy.

THE MEDICI SOCIETY • *Publishers*

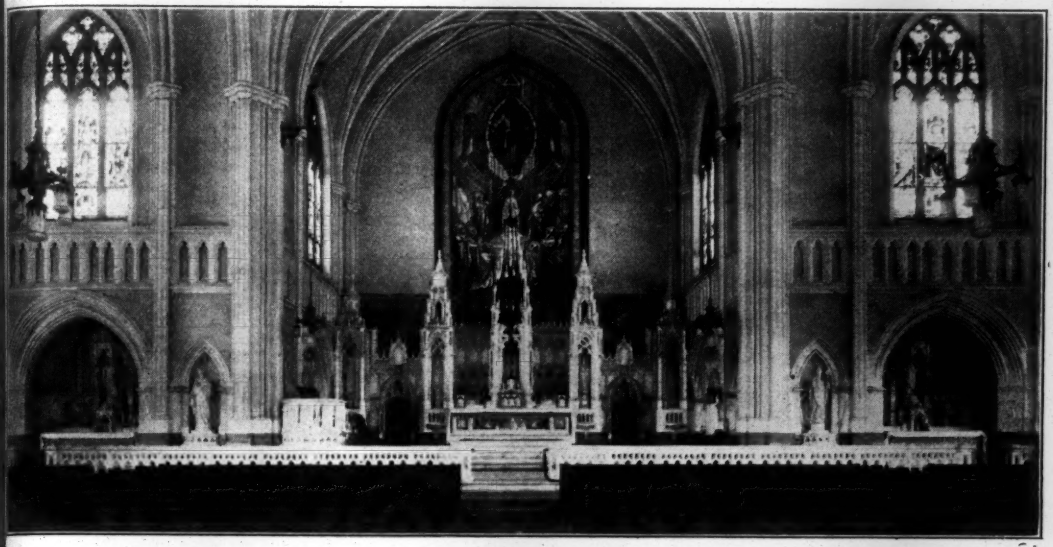
753 Boylston Street, Boston

McSHANE

BELLS
CHIMES
PEALS

McSHANE BELL FOUNDRY CO.

Baltimore, Md., U. S. A. **ESTABLISHED 1856**



SANCTUARY, ST. MICHAEL'S, CONSHOHOCKEN, PA.
Mr. George I. Lovatt, Architect, Philadelphia

In this Church we set the Main Altar, complete, also two Side Altars, three Shrines, Communion Rail, Pulpit, Baptismal Font, Sanctuary Screens, Wainscoting and all Statuary.

This work was all sculptured by us, of selected White, Architectural, Statuary Carrara Marble

Ecclesiastical Art Specialists in Marble, Mosaics and Metal

We do our own work in our own Studios in the Carrara district under our own superintendence, and thereby save you middlemen's profit.

Priests visiting Italy are invited to call at our Studios, where they are assured a cordial welcome by a member of the McBride family always in charge.

THE McBRIDE STUDIOS, Inc.

Pietrasanta, Carrara, Italy

American Office : 41 Park Row (opposite City Hall) New York City

Designers - Sculptors - Modelers - Carvers and Cutters of
Artistic Marble Work in Genuine Carrara Marble and Semi-Precious Stones

No. 714. Register, Attendance and Scholarship Combined. Space for 5 years record. Wt. 2 lbs....$1.50

Contest Arithmetic for all grades. Wt. 4 oz.....27c

R. H. Paper Fasteners, ¼ in., Box 25c

Pencil Sharpener, 2 lbs.....$1.00

Flag, 3 ft. x 5 ft., 1 lb.....$1.50

Blackboard Compass, 10 oz..$0.70

12½ in. Blade, Cutting Board. Wt. 7 lbs. $4.75

Blackboard Staff Liner, 1 lb...50c

Blackboard Pointer, 8 oz.....20c

Scissors, 4½ in., Blunt, 3 oz..15c

Library Paste, qt., 4 lbs.....75c

Hektograph, 10x12, 5 lbs....$3.50

Crayola, 6 colors, 4 oz.....7c

No. 3A. Prang Water Colors, 4 colors, 5 oz...36c

Silkateen, 12 colors in one box, 2 lbs. 75c

Sewing Card Needdles, per pkg., 1 oz. 25c

Tracing Paper, sheet, 8½x11..5c

Children and Their Pets, to color, 3 oz.....15c set

Calendars to color, 3 oz.. 15c set

Flags of Allies, to color, 3 oz. 15c set

Booklet Covers, to color, 5 oz. 15c set

Birds, to color, 3 oz.....15c set

Blotter Covers, to color, 3 oz. 15c set

Children of Other Nations, to color, 3 oz. .....15c set

Calendar of Flowers, to color, 4 oz. .....15c set

Holiday Designs, to color, 3 oz. 15c set

EDSUCO Drawings, to color. Big value, 10 oz.....25c set

Mother Goose Silhouettes, to cut out, 5 oz. .....30c set

Rainy Day Silhouettes, to cut out, 5 oz. 30c set

No. 125. Weaving Mats. 25 assorted complete, 11 oz.....35c set

Oilcloth Weaving Mats, 12 in set, 8 oz. .....60c set

No. 155. Colored Sticks, assorted, 1 to 5 inches, 8 oz.....40c box

No. 27C. 1 in. Colored Blocks, wooden, 10 oz. .....30c box

No. 66. Peg Board 6x6, 6 oz..20c each

No. 660. Pegs, small round pegs for board, 5 oz.....35c box

No. 665. Pegs, small square pegs for board, 11 oz.....35c box

No. A. Sewing Cards, 3¼ in. Round, assorted, 9 oz.....40c set

No. B. Sewing Cards, 3½ in. Square, assorted, 11 oz.....40c set

No. C. Sewing Cards, 4x5½, assorted..65c set

No. D. Sewing Cards, 5½x7½, asstd. $1.00 set

No. H. Sewing Cards, 5½x5½. Holiday asstd. 5 oz. .....25c set

No. P. Sewing cards, 4x5½. Punched for beginners, 20 oz. asstd. 90c set

EDSUCO Sewing Cards, large big value, asstd. 9 oz. .....25c set

Domino Cards, full 34 on each sheet, 12 sheets in set, 10 oz....20c set

No. 700. Parquetry Blocks, 80 blocks, 5 oz. 20c box

Wooden Beads, for stringing, 144 asstd. 6 colors, 9 oz.....40c box

Jointed Animals, to fasten together, 13 oz. .....40c set

Story and Seat Work, with Patterns, a book every teacher should have. Complete, 7 oz.....35c

Sectional Animals, colored, and cut in strips, 6 animals in box, 8 oz....30c set

Sectional Birds, colored, and cut in strips, 6 birds in box, 8 oz.....30c set

POSTAGE EXTRA Weights given will enable you to figure amount. Be sure to enclose enough. All unused will be returned with order. Failure to enclose postage will delay order.

FREE

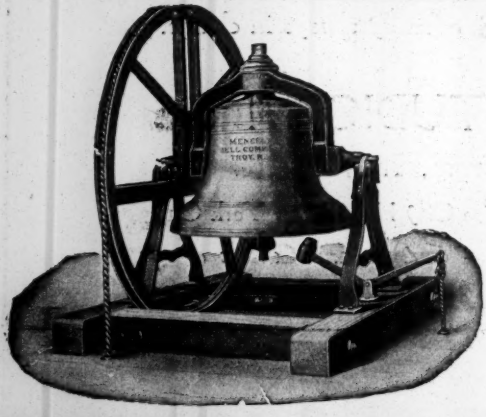
Teachers, FREE

We have a Catalog filled from cover to cover with supplies for running a school, and for keeping little folks busy. We will gladly send you a copy FREE. Just ask for it, whether you buy or not. It's yours to have, FREE.

EDUCATIONAL SUPPLIES COMPANY

NOTE: An Independent Company, Owned, Managed and Operated by American Citizens of Iowa. We have no Branch Offices. We are not affiliated with, nor connected with any Trust nor with any other School Company.

CEDAR RAPIDS, IOWA Box E—2 **CEDAR RAPIDS, IOWA**



The leading Church Towers everywhere are being supplied with

Bells

from the

MENEELY BELL CO.

220 Broadway New York City

TROY, N. Y.

Annunciation Panel (Copyright 1920)

THE SCULPTOR owes a great debt to the Catholic Church; yet he has made some return, for in every encouragement extended to him he has found the inspiration that made possible those marvels of his art that have done so much toward bringing to the worshiper a keener and more intimate appreciation of the glories of his Faith. Thus Art and Religion have become inseparably entwined in the most perfect communion the ages have witnessed—and one that will unquestionably endure forever.

So completely has this harmony been established that to think of one is almost to think of the other.

And when one thinks of Ecclesiastical Sculpture it is quite natural to think of BERNARDINI'S.

Bernardini Statuary Company

Ecclesiastical Sculptors and Designers

Statuary : : Stations of the Cross : : Altars

Studios: 28 Barclay Street New York City

We Have Many Films

Edited for Showings

IN

Catholic Auditoriums

FOR BOTH

Juvenile and Adult Audiences

Get our big list—It's free

The New Era Films

21 E. 7th Street
Chicago, Ill.

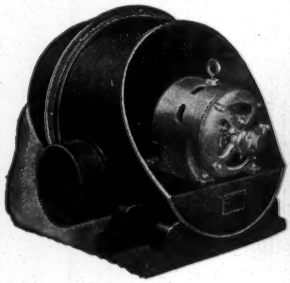
Branches at
St. Louis Des Moines Minneapolis

THE

"Orgoblo"

is acknowledged to be the highest grade and most extensively used organ blower in existence. Many thousands of the finest and best organs in Catholic churches are operated by

"ORGOBLOS"



Spencer Turbine Co.

Hartford, Conn.

Winners of the highest awards at Jamestown and Panama Expositions

Over 12,000 in use

MOTION PICTURE USERS

Churches
Institutions
and other
Non-Theatrical Users

Contemplating the purchase of motion picture machines and films, should obtain a booklet of valuable information which is supplied without cost by

The Associated Manufacturers

OF

Safety Standard Films and Projectors

Suite 1412
440 Fourth Avenue
NEW YORK CITY

Van Duzen Bells

Formerly Van Duzen & Tift

For over 80 years our bells and chimes have given complete satisfaction in cathedrals all over the country. They are famous for their full, rich tones, volume and durability.

Only the best bell metal—selected copper and tin—is used in our bells. Each bell is guaranteed.

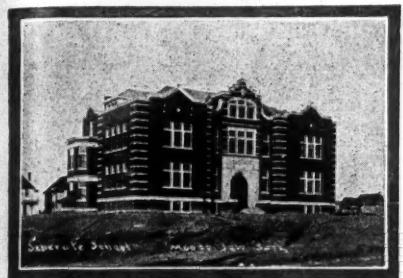
Send for catalogue

The E. W. Van Duzen Co.

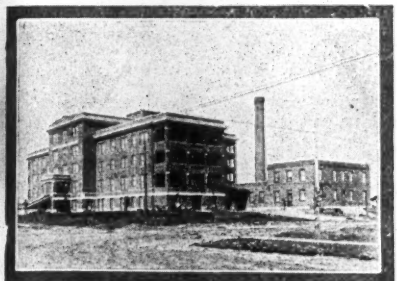
Buckeye Bell Foundry

428-434 East Second Street

CINCINNATI - - - OHIO

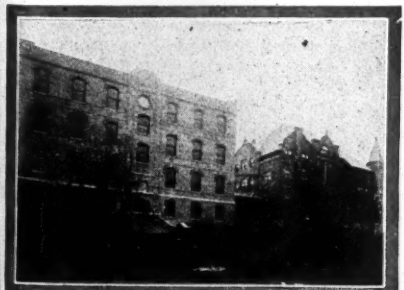


St. Agnes School, Moose Jaw, Canada
50° below zero



St. Alexius Hospital, Bismarck, N. D.
40° below zero

Sacred Heart Academy, Fargo, N. D.
35° below zero



St. Mary's Orphanage, Minneapolis, Minn
30° below zero

IN COLD CLIMATES

THEY SELECT GOOD HEATING SYSTEMS

It is Important

However, it is equally if not more important to do so in milder and warmer climates because in these climates not so much attention is given to the building construction.

Moline Heat is the best investment you could put into your new building. No matter how large or small, or how many buildings.

No automatic traps are used on the radiators nor are vacuum pumps necessary. That explains why not a single cent has been expended for repairs on Moline Heat in any of these buildings since they were equipped, at least five years ago.

If you are interested in a heating plant, no matter where, send for these catalogs. They will tell you something that perhaps you never knew before—that the most important part of a heating plant is not the furnace, boiler or pipes, but *something else—and it is far more important.*

If you want to know what it is, send today. Address, Moline Heat
Dept. E. Moline, Illinois

Moline Illinois

Absolutely Pure Brand

TRADE MARK.

Beeswax Candles

F. MARTY & CO.

Syracuse, N. Y.

Manufacturers of

High Grade Altar Candles

For more than a quarter of a century

WILSON

Standard for Forty-five Years

Folding and Rolling Partitions

"One Room into Many—Many into One"

First cost is practically the last. Economical in space. Simple in operation. Used in more than 38,000 churches and public institutions.

Write for illustrated booklet

THE J. G. WILSON CORPORATION
8 West 40th Street, New York

KINETIC
ORGAN BLOWERS

Are the accepted standard for blowing Church Organs everywhere, because of their quietness of operation, efficiency and steadiness of wind supply.

More Kinetics in use in Catholic Churches than of any other make.

Nearly 15,000 in use in Churches, Residences, Theatres and Public Auditoriums on the finest and largest organs.

A special Kinetic Blower for student organs

Kinetic Engineering Co.

6066 Baltimore Ave.
Philadelphia, Pa.

New York
41 Park Row

Boston, Mass.
15 Exchange St.

Chicago: 64 E. Van Buren St.

Stewarts
IRON FENCE
STANDARD OF THE WORLD

Over 300 Substantial Designs

Iron Fence Arches Entrance Gates
Lawn Settees and Vases
for
Cemetery, Church, Hospital, School, Residence Property

Send for Catalogue

The Stewart Iron Works Co., Incorporated
920 Stewart Blk., Cincinnati, Ohio
"The World's Greatest Iron Fence Builders"

Church Decoration is our Specialty

For fifteen years we have served the Catholic Clergy, and our patrons will gladly testify to our ability as high-class Church Decorators, and to our integrity and honesty.

Our Mr. Hercz spent many years in Rome and other European cities, and brought to this country his experience in Painting and Church Architecture.

We will gladly furnish sketches and estimates to any Catholic Priest who contemplates improvements in his Church. We do, and have done work in all parts of the United States and Canada.

Arthur Hercz Studios

756 Waveland Ave. Chicago, Ill.

WANTED

Experienced Church Goods Salesman as

SALES MANAGER

Exceptional future for right man.

Applicant must not only have a complete knowledge of the Church Goods and religious article business but must also have ability as a sales manager.

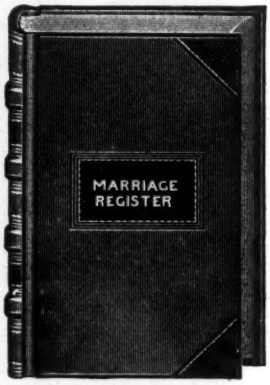
In first letter please give full particulars as to past experience, and state salary expected.

All correspondence strictly confidential.

D. B. Hansen & Sons

27 N. Franklin St.
CHICAGO, ILL.

D. P. Murphy Co.



Church Record Books

Corresponding to the Latest Decrees from Rome.
Made to last a lifetime.

14 Barclay St. NEW YORK

Hundreds of Churches Now Use

"Denning's System of Church Maintenance"

"A 100% Pew Renter and Pew Rent Collector" is what some Pastors call our Combination Holder, together with our System of Church Maintenance. They KNOW, because they have this unique system in use and are getting results.

If you are worried about church finances, fill in and mail us the coupon below and we will show you how to get in the money to meet the church obligations. This will in no way obligate you to buy.

Your people will appreciate the comfort which the hat holder gives them, and you will appreciate the help this Combination gives you in securing funds to help the church finances.

Denning's Pew Hat Holder.
Denning's Combination Name Frame and Hat Holder.
Denning's Envelope Holder.
Denning's Receipt Card Holder.
Denning's Hymn Card Holder.

Denning's Combination Holder
The name stands for quality

MAIL THIS COUPON TO-DAY

THE DENNING MFG. CO., 1877 E. 87th St., Cleveland, Ohio.

Please send complete information regarding Denning's System of Church Maintenance. This I understand does not obligate me in any way.

NAME .....

ADDRESS .....

"Scenery by McVicker"

means the same quality of scenery for a parish hall stage as for the finest theatre. We are the only firm in America employing the same grade of artists on parish hall work as on the best grand opera productions.

We have brought together in our studio a staff of artists known from coast to coast as the leaders of the scenic profession. These men now devote their entire time to the production of scenery for amateur stages.

In most scenic studios small stage work is done by apprentices and second-grade artists, while the best men are kept busy on professional work. In our studio the smallest work receives the same expert attention as the largest. We do not employ any second-grade artists.

That is why eighty per cent of the parish halls in Chicago have been equipped by us.

THE McVICKER FIREPROOF CURTAIN CO.

STAGE SCENERY

5312 Winthrop Avenue, Chicago, Illinois

MITROE SUN SCREEN

"The Unequalled"

Produces heretofore unattained

Plastic — Definition — Brilliancy

Gives Exceptional Results in Daylight

The Proper Screen for

Churches, Schools, Colleges, Halls, Etc.

Produces soft pleasing pictures which will not impair eyesight

Samples and further information on request

Walker Motion Picture Service, Inc.

Makers

Factory:
45 Lincoln St., Jersey City, N. J.

Offices:
63 Fifth Ave., New York City

No. 700D

Fund Raising Merchandise

THAT WILL MAKE YOUR

Carnival, Bazaar, or Picnic
A Big Financial Success

Our list of concession goods consists of the following items:

Wood Fibre Unbreakable Dolls
Beacon Indian Blankets
Chinese Baskets
Pillow Tops **Manicure Sets**
Boston Bags **Candy, etc.**

Correspondence from committees or individuals solicited.

Complete catalogue and price list sent free upon request

GELLMAN BROS.

329 Hennepin Ave.
MINNEAPOLIS, MINN.

Every Priest Needs One

Remington Portable Typewriter

IT relieves him from the time loss and drudgery of pen-writing — an ever-present need for every brain worker. Twice the ordinary pen-writing speed is easily and quickly acquired.

It facilitates composition, because it keeps pace with the flying thought—a fact well known to writers in every field.

Your sermons, easy to read in any light—your notes, quickly collated—your letters—your writing of every kind—all done with greater speed and less effort on the fast-running Remington Portable.

Price, complete with carrying case, $60

Why this is the machine for you

IT is the most compact of all typewriters. Case only four inches high. When not in use, fits easily in desk drawer or book-case.

So light and handy that it can be carried anywhere and used anywhere. Weight, complete with case, only 11½ pounds.

It has the **Standard Keyboard**—exactly like the large machines. This makes it easier to learn and to operate.

It is standard in all its operating features—a true Remington product. Remington in quality, Remington in workmanship and covered by the Remington guarantee.

Simple in design and does beautiful work—always.

REMINGTON TYPEWRITER COMPANY
Incorporated
374 Broadway, New York City

Would you like to know more about this machine?

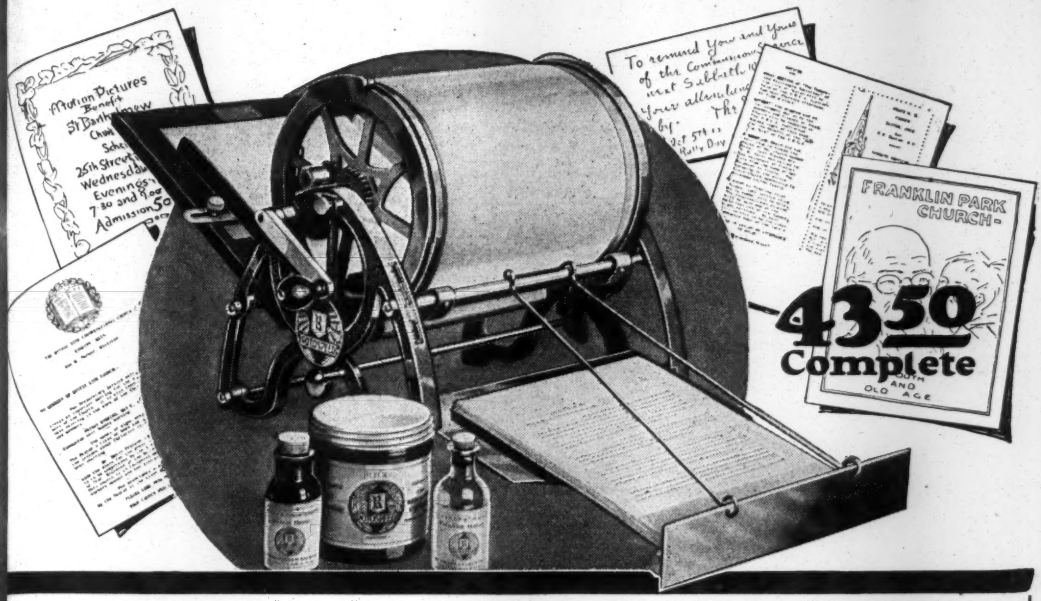
Then write to us, or sign and mail this coupon, and we will send our illustrated "Your Ever Handy Helper" which tells you how to lighten all your writing tasks. **Address Room 53.**

REMINGTON TYPEWRITER CO., Incorporated, 374 Broadway, New York City

.....

Firms with Episcopal Authorization to Handle Sacred Vessels to Repair Them

BALTIMORE:	**JOHN MURPHY CO.**, Park Avenue and Clay Street.
BOSTON:	**BIGELOW KENNARD & CO.**, 511 Washington Street. **HENRY A. DOLAN CO., INC.**, 76 Summer Street. **THOS. J. FLYNN & CO.**, 62-64 Essex Street. **MATTHEW F. SHEEHAN COMPANY,** 17 and 19 Beach Street. **PATRICK J. GILL,** 387 Washington Street.
CHICAGO:	**BENZIGER BROTHERS,** 205-207 W. Washington Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **JOHN P. DALEIDEN CO.**, 1530-32 Sedgwick Street. **ECCLESIASTICAL GOODS CO.**, 984 Milwaukee Ave. **D. B. HANSEN & SONS,** 27 N. Franklin Street. **MATRE AND COMPANY,** 76 W. Lake Street. **SPAULDING & CO.**, Michigan Avenue and Van Buren Street.
CINCINNATI:	**BENZIGER BROTHERS,** 343 Main Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **FR. PUSTET CO.**, 436 Main Street.
CLEVELAND:	**THE R. A. KOCH CO.**, 1139 Superior Ave. **NORTHERN OHIO PLATING WORKS,** 1501 Columbus Road.
DENVER:	**JAMES CLARKE CHURCH GOODS HOUSE,** 1645 California St.
MILWAUKEE:	**DIEDERICH-SCHAEFER CO.**, 413 Broadway. **A. WERNER,** 649 E. Water Street.
NEW YORK:	**BENZIGER BROTHERS,** 36-38 Barclay Street. (Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.) **BLASE BENZIGER & CO., INCORPORATED,** 98-100 Park Place. **THE FEELEY CO.**, 10 E. 50th Street. **THE GORHAM COMPANY,** 5th Avenue and 36th Street. **P. J. KENEDY & SONS,** 44 Barclay Street. **FR. PUSTET CO.**, 52 Barclay Street.
OMAHA:	**KOLEY AND SON,** 1615 Howard Street.
PHILADELPHIA:	**H. L. KILNER & CO.**, 1630 Chestnut Street. **J. J. McDERMOTT & CO.**, Room 818, 1011 Chestnut Street. **LOUIS J. MEYER, INCORPORATED,** 804 Walnut St. **JOSEPH J. O'LOUGHLIN,** 141 N. 9th Street. **F. C. PÉQUIGNOT,** 1331 Walnut Street. **A. A. SHAW,** 5813 Windsor Place. **HERMAN J. WOLF,** 600 W. Lehigh Avenue. **WRIGHT MANUFACTURING CO.**, 133 Master Street.
PITTSBURGH:	**E. J. LETZKUS,** 2002 Jenkins Arcade
PROVIDENCE:	**W. J. FEELEY CO.**, 169 S. Angell Street. **WILLIAM J. FEELEY,** 511 Westminster Street. **THE GORHAM COMPANY,** Elmwood.
ST. LOUIS:	**B. HERDER BOOK CO.**, 17 South Broadway. **MUELLER PLATING CO.**, 920 Pine St., Imperial Bldg.
ST. PAUL:	**E. M. LOHMANN CO.**, 385 St. Peter St.
STEVENS POINT:	**STEVEN WALTER COMPANY,** Stevens Point, Wisconsin.



Free Trial to Priests

We will send to any priest a Rotospeed Stencil Duplicator with all supplies furnished, as illustrated above, including the ink, stencil paper and everything you will need to produce 24 different jobs.

Church Advertising

20c Per Week

The Rotospeed Stencil Duplicator will print form letters with the clean-cut appearance of neatly typed originals. It will print illustrated folders, notices, statements, invitations, menus —anything that can be typewritten, hand-written, drawn or ruled—at the rate of 50 to 75 copies per minute and at a cost of only about 20 cents per thousand.

With the aid of a Rotospeed you will be able to get more co-operation from your people in all departments of church work, helping to solve the problem of finance for the church and allied institutions.

Mail This Coupon Now

ROTOSPEED STENCIL DUPLICATOR

is used by priests in all parts of the country. We will gladly send you samples of some of the work used by other Catholic churches and show you how you, too, can use the Rotospeed to your profit and advantage.

Mail Now

Mail the coupon. Let us send you full details of our free trial offer and show you how you can test the Rotospeed in your own work, as if you owned it, without obligation or cost. Sign and mail the coupon now.

THE ROTOSPEED COMPANY

592 E. Third Street
Dayton, Ohio

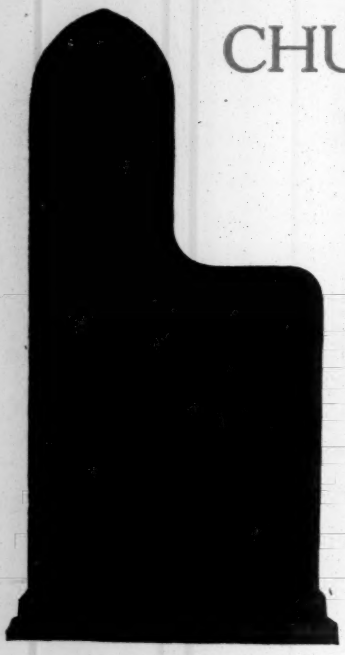
FREE TRIAL

THE ROTOSPEED COMPANY
592 E. Third Street, Dayton, Ohio

Please send me, without obligation, details of your free trial offer, descriptive booklet and samples of Rotospeed work used by other Catholic institutions.

Name.....

Address.....



CHURCH FURNITURE

The Tiffin Manufacturing Co.

L. B. 425 Tiffin, Ohio

Incorporated 1874

ALTARS, PEWS, PULPITS, VESTMENT CASES, ALTAR-RAILINGS, CONFESSIONALS, SANCTUARY BENCHES, ETC.

Write for Designs and Prices

Always mention Style of Architecture

Church Bazaars, Festivals, Etc.

Church Institutions have been buying our goods with perfect satisfaction for over 30 years.

This is because we carry a large selection of merchandise especially suitable for such purposes at unusually low prices.

Our Goods Assure Profits Because They Are Useful, Attractive and Appealing

Novelties and Souvenirs, Rare and Unique
Wheels of Fortune, Games, Etc.

This large Catalogue free to clergymen and buying committees.

Ask for 94L

See our advertisement in the Official Catholic Directory, page 42.

N. SHURE CO.

Wholesale Notions, Variety Merchandise

Chicago

TRADE MARK

Rubrico

EIGHT-DAY
Guaranteed Sanctuary Oil

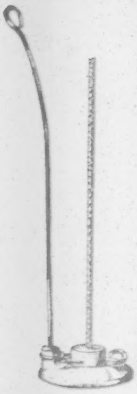
100 % Pure Vegetable Oil

The perfect Sanctuary Oil, guaranteed to burn with any size 8-day taper or 24-hour floating night light.

There's a Reason. No Mineral Oil

Order a container from your dealer and note the difference. You run no risk, as RUBRICO OIL is guaranteed by him. RUBRICO OIL costs no more than the cheap mineral oil mixture offered as Sanctuary Oil.

RUBRICO TAPER HOLDER is constructed thruout of metal to hold any size taper securely, and one is furnished free with initial order of RUBRICO SANCTUARY OIL. Ask your dealer.


RUBRICO
TAPER HOLDER

For sale by all Church Goods Houses. If your dealer cannot supply you, write direct and mention dealer's name.

Trial order sent on approval, all charges prepaid

Monarch Oil & Chemical Company
Philadelphia, Penna.

Refining Division - - - - - - - - - - 240 North Second St.

Founded 1855

Will & Baumer Candle Co., Inc.

Syracuse, N. Y.

Candles of Undoubted Quality
For All Purposes

Tabernacle Vigil Lights

The Ideal Article for the Sanctuary Lamp

BRANCHES :

New York **Chicago** **Boston** **St. Louis** **Montreal** **Mexico City**

Kewaunee
LABORATORY FURNITURE

FOR THE TEACHING OF

Physics Biology Electricity Chemistry
Zoology Physiography Manual Training

Superintendents and Instructors will be interested in Kewaunee designs, embodying as they do the coordinated results of your experience in teaching and ours in manufacturing. Better Laboratory equipment is absolutely essential to thorough work on the part of the instructor and intelligent reciprocation on the part of the student.

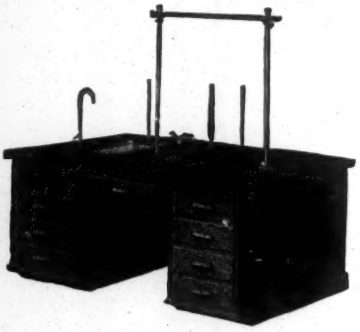
We have many letters from Boards of Education and School Principals testifying to the merit of Kewaunee Equipment.

Geo. A McFarland, Supt. of the Dept. of Education, Williston, N. D., writes:

"The Chemistry Desks and Biological Tables we purchased from you have given entire satisfaction. They are substantial, complete and convenient."

Educational Executives who are considering installation of new equipment should have a copy of the Kewaunee Book. Just ask for it.

For complete information address the factory at Kewaunee.



Instructor's Desk No. 1401. Suited to the Physics or Chemistry Laboratory or the Lecture Room. Especially designed for smaller schools.

New York Office:
70 Fifth Avenue

Kewaunee Mfg. Co.
LABORATORY FURNITURE EXPERTS

107 Lincoln Street
Kewaunee, Wis.

Branch Offices:

Chicago Minneapolis Kansas City Atlanta Alexandria, La. Phoenix Columbus Houston Little Rock Los Angeles Oklahoma City Denver Spokane Jackson, Miss. Toronto, Can.

MITE BOXES

For Missionary and Special Offerings

These Boxes are so constructed that the money cannot be removed without destroying the box

Samples and Prices of the various styles sent on request

EDWARDS FOLDING BOX CO.

Manufacturers of Folding Paper Boxes of all kinds

27 North Sixth St. 526-528 Cuthbert St.
Philadelphia

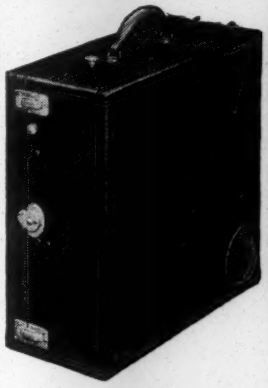
THE OLD MENEELY FOUNDRY

CHIMES PEALS. CHURCH | & OTHER BELLS

MENEELY & CO.

WATERVLIET, N. Y. (West Troy)

Show your people the kind of movies they ought to see



It is difficult to guard against the showing of motion pictures in which bad actors are presented. With your own movie machine in your own church, however, these can be singled out and good, clean, wholesome pictures given to the men, women and children of the parish.

Show movies to the children in the church hall. Show one or two reels at your entertainments.

There are innumerable industrial-educational films which you can show to your congregation that can be obtained free of charge.

You can provide this clean entertainment with

The DeVry Portable Motion Picture Projector

which can be attached to any electric light socket, operated on either alternating or direct current.

It is portable, can be carried and set up anywhere. Takes standard-size film and shows regular theatre quality pictures, any size up to 9x12 feet, any distance up to 90 feet.

Distributors in principal cities. Write today for descriptive literature.

The DeVry Corporation

Factory
1209 Marianna Street
Chicago, Illinois

New York Office
141 West 42nd Street
New York City

Guaranteed Stamped Beeswax Candles

IMMACULATA BRAND—Pure Beeswax Candles
(Guaranteed 100% Beeswax)

RITUAL BRAND—Rubrical Mass Candles
(Guaranteed 60% Beeswax)

CERITA BRAND—Rubrical Benediction Candles
(Guaranteed 51% Beeswax)

WE STAMP OUR FIRM NAME, THE BRAND AND THE PERCENTAGE OF BEESWAX ON EACH CANDLE

We are the originators and the sole manufacturers of the Olive Oil-Vaxine Candle for the Sanctuary Lamp known to the trade as

Olivaxine Candle

This oil Candle has the approval of the Bishop of the Diocese of Syracuse.

Write For Illustrated Catalogue

E. J. Knapp Candle and Wax Co., Inc.

Office and Factory, Syracuse, N. Y.

Our complete line of Candles and Sanctuary Supplies is sold by all leading Church Goods Supply Houses

Joseph Dudenhoefer Co.

736-744 National Avenue — Milwaukee, Wis.

Agents for Covick Company's Old Established "Brun & Chaix" Brand of

Absolutely Pure Altar Wines

(Vinum de Vite)

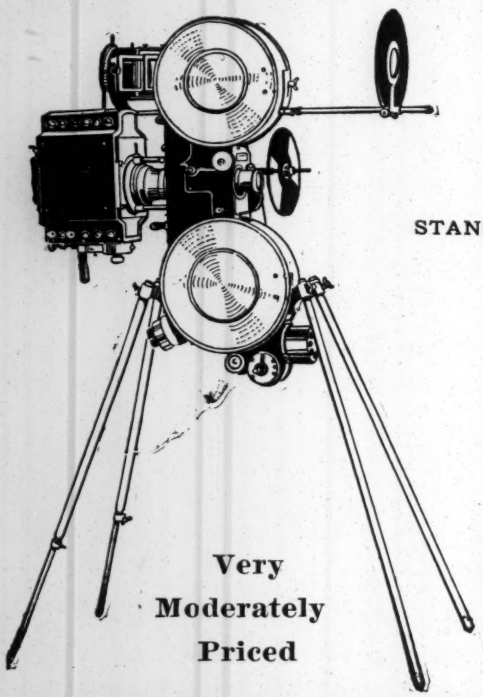
Endorsed and recommended to the Clergy by the Most Reverend Edward J. Hanna, Archbishop of San Francisco, and the Reverend James P. Cantwell, Chancellor of the Archdiocese, appointed by His Grace to supervise the making and distributing of the wines.

	Per Gallon by the Barrel	Per Gallon by the Half Barrel	Per Gallon by 10 Gal. Keg	Per Gallon by 5 Gal. Keg	BOTTLED	
					25 Bottles	50 Bottles
Dry White Wines						
Riesling	$2.00	$2.15	$2.30	$2.45	$16.00	$31.00
Chablis, very fine	2.25	2.40	2.55	2.70	18.00	35.00
Dry Red Wines						
Claret	2.00	2.15	2.30	2.45	16.00	31.00
Cabernet	2.25	2.40	2.55	2.70	18.00	35.00
Sweet Wines						
Port, Tokay, Malvoisie, Muscatel, Angelica, Sherry	3.50	3.65	3.80	3.95	24.00	46.00

Above Prices are F. O. B. Milwaukee and Include Cooperage and Revenue Tax

We have the endorsement of His Grace, Most Rev. S. G. Messmer, D. D., Archbishop of Milwaukee.

We are authorized to make shipments to Clergymen in the following States: Illinois, Iowa, Kansas, Kentucky, Minnesota, Missouri, Nebraska, North Dakota, South Dakota, Ohio, Wisconsin, Michigan, Indiana and Tennessee.



Very Moderately Priced

The ZENITH
Motion Picture Projector

STANDARD FILM
MAZDA LAMP
STEREOPTICON
UNIVERSAL MOTOR

Simple, Durable
Portable, Safe
Weighs 50 Pounds

Write for particulars, mentioning this magazine

Safety Projector Co.

310 W. 2 St. — **Duluth, U. S. A.**

A limited amount of territory available for distributors.

Art Windows

Ecclesiastical Stained Glass

WAGNER-LARSCHEID CO.

Importers - Manufacturers - Designers

551 E. Water Street MILWAUKEE, WIS.

Chapel Window in New Carmelite Monastery
Holy Hill, Wisconsin

SOLE AGENTS IN UNITED STATES AND CANADA FOR

THE
ROYAL BAVARIAN
ART GLASS
ESTABLISHMENT
OF

Gustav VanTreeck
Munich, Germany

BRANCH OFFICE
1408 North 24th Avenue
Minneapolis, Minnesota

Chapel in Loretto Academy, Kansas City, Missouri

ENHANCING the beauty of church architecture by ornamentative decoration in design and painting is the particularized art of these studios. Throughout our creation and execution will be noted exceptional effectiveness combined with authoritative recognition of difficult exactions of ecclesiastical accuracy. Photographs on request.

CONRAD SCHMITT STUDIOS

1707 Grand Avenue.
MILWAUKEE, WIS.

CORRECT CHURCH DECORATIONS

5484

Gorham Ecclesiastical Wares

HOLY WATER STOUP
(Height 7¼ Inches)

Bronze $15.00
Silver or Gold Plated 18.00

Gift Suggestions

There is on view a choice selection of devotional articles, exclusive in design, yet inexpensive

RELIGIOUS ARTICLES

Rosaries in gold and silver and jeweled. Prayer Books of quality. Scapular Medals. Crucifixes for the home and articles for personal adornment.

CHURCH FURNISHINGS

Altars, Stained Glass, Sacred Vessels, Fixtures and Appointments in general.

MEMORIALS

Tablets, Mosaics, Cemetery Crosses and Ledger Stones.

THE GORHAM COMPANY

FIFTH AVENUE AT 36TH STREET, NEW YORK

BENZIGER BROTHERS' NEW PUBLICATIONS

Books Make Best Christmas Gifts

ST. JOHN BERCHMANS — ***H. Delehaye, S. J.***

Translated from the French by H. C. Semple. S. J. Everybody will enjoy reading this grippingly vivid and sympathetic portrayal of the charming personality of the Holy Model of Youth. *Net, $1.50*

AN EPITOME OF THE PRIESTLY LIFE — ***Canon Arvisenet***

Covering the whole range of dogmatic, moral and disciplinary matter which pertains to the Priesthood. it will prove serviceable alike for meditation. spiritual reading and examen of conscience, and will be truly a precious *Vade Mecum* for the Priest. *Net, $2.50*

JESUS CHRIST THE KING OF OUR HEARTS — ***Rev. A. M. Lepicier, O. S. M.***

Thirty chapters setting forth the devotion to the Sacred Heart in a new light, suitable for spiritual reading and meditation with an appendix of suitable prayers. *Net, $1.50*

LIFE'S LESSONS — ***Edward F. Garesche, S. J.***

A purposeful book, abounding in practical ideas and wholesome advice which will assist us to apply the teachings of experience to our own daily problems. *Net, $1.50*

A MILL TOWN PASTOR — ***Joseph P. Conroy, S. J.***

The story of a witty and valiant priest told in a most lively fashion, full of humor and sparkling wit and keen insight, as gay as it is penetrating. *Net, $1.75*

NEW NOVELS

THE POTTER'S HOUSE — ***Isabel C. Clarke***

Besides this latest novel, Miss Clarke has written: Tressider's Sister, Ursula Finch, the Elstones, Eunice, Lady Trent's Daughter, Children of Eve, The Deep Heart, Whose Name is Legion, Fine Clay, Prisoners' Years, The Rest House, Only Anne, The Secret Citadel, and By the Blue River. *Each Net, $2.00*

DENYS THE DREAMER — ***Katharine Tynan Hinkson***

It is a romantic book, written with all this author's happy certainty of touch, and one which will make a definite mark *Net, $2.00*

NEW JUVENILES

BOBBIE IN MOVIELAND — ***Francis J. Finn, S. J.***

This fascinating story, the scene of which is laid in a new and intensely interesting field, is the latest product of Father Finn's magic pen. It is rich in the contagious wit and inimitable humor that have made him a universal favorite. *Net, $1.50*

SIGNALS FROM THE BAY TREE — ***H. S. Spalding, S. J.***

With all the fascination of out-door life and adventure of his other books, Father Spalding has added such novelty and mystery to this new story that it will be read with much zest. *Net, $1.50*

BENZIGER BROTHERS

NEW YORK 36-38 Barclay St. | CINCINNATI 343 Main St. | CHICAGO 205-207 W. Washington St.

NEW EDITION WITH COMPLETE INDEX

American Catholic Hymnal

Compiled and Arranged by

THE MARIST BROTHERS

Approved by the New Diocesan Church Music Commission

A collection of Hymns, Sacred Songs and Latin Chants remarkable for verses, tunes and harmony, arranged according to and in the spirit of the judicial code of sacred music promulgated by Pope Pius X, in his notable Motu Proprio of 22 November, 1903.

Containing 232 Hymns, 84 Sacred Songs, 60 Motets for Benediction, 5 Litanies, 3 Masses, and the Psalms to be sung at Vespers complete for the year.

Complete Edition with Notes, Cloth cover, 7x9. 528 pages. Net, $1.50

Edition with Words only, Cloth cover, size 4x6. 540 pages. Net 60 cents

At all Catholic Book Stores

P. J. Kenedy & Sons — 44 Barclay St. New York